4281 Seppens (Robert) K

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REX THEOLOGUS.

THE PREACHERS Guard and Guide

In the *Didactical* Part of his Duty.

OR,

A Vindication, ſhewing that the King's Majeſty's Letter to the late L. Archbiſhop of *Canterbury* is moſt Conformable to the Judgment and Practice of *ANTIQUITY.*

Wherein is diſcuſs'd,

1. *The Duty of Preaching in general.*
2. *To Whom it primarily belongs.*
3. *How managed in the Ancient Church.*
4. *What Innovations theſe later times have made.*

LONDON:
Printed for *R. Royſton*, Bookſeller to the King's moſt Excellent Majeſty. 1664.

7.

The Author of this Tracts, was Dr. Lawrence Womack, a native of Norfolk, Rector of South Lopham, in that County; Rector of Homingsheath, in Suff. 1662. of Boxford in the same Co. 1663. Archdeacon of Suff:- Bn. of St. David's 1683. Died 1685.

He was the Author of several single Sermons, of
The Examination of Tilenus before the Trees 1658.
Arcana Dogmatum, 1659.
Suffragium Protestantium, 1683.
And various other works.-

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LONDON:
Printed for *R. Royston*, Bookseller to the King's most Excellent Majesty. 1664.

To the Right Worſhipful,

Sir RALPH HARE, *Knight and Baronet*; *and*
Sir EDWARD WALPOOLE, *Knight of the Bath*;
Two worthy Members of the Honourable
Houſe of Commons.

Honoured Gentlemen,

AS *you were in your Capacities highly inſtrumental to the Reſtauration of His Sacred Majeſty to His Crown: ſo I know there is nothing you deſire more than the happy ſettlement of His Majeſty with the Church and State under* **His Dominion** *upon the foundations of Peace and Piety. Amongſt other things that hinders ſuch a deſired Eſtabliſhment, one is the Exorbitancy of the Pulpit: though you have done great things already in the Parliament (which we acknowledge to your everlaſting Honour) in order to the correcting of thoſe Irregularities; yet ſomething you left undone, as a work proper for an Intelligence of an higher Orb; wherefore His Sacred Majeſty hath made a further progreſs in His late* DIRECTIONS *recommended to the Reverend Fathers of the Church; wherein at once He hath approved Himſelf* Epiſcopum extra Eccleſiam, *a Biſhop without the Church;* and Theologum intra Eccleſiam, *a Divine within the Church. But foraſmuch as His Majeſty's* DIRECTIONS

meet not with that general Reception and Approbation they deserve, but are traduced by some as contrary to the Doctrine of the Church; my design is in this ensuing Treatise to defend Theologiam Regis, *the Kings Divinity shining in them. I am conscious of my own Defects, and therefore implore your Patronage. I fear I have presumed too far in sheltering my self under your Names, and therefore beg your Pardon, and withall your Acceptance of this Testimony of my Observance, promising what I fall short of in this Expression of my Gratitude, I shall make up with my daily Prayers for you both, and the Branches of your Honourable Families, to whom I am*

A most devoted Servant
in all Observance,

Robert Seppens.

To the Most Reverend Father in God, WILLIAM, *Lord Archbishop of* Canterbury.

CHARLES R.

MOst Reverend Father in God, We greet you well. Whereas the bold abuses and extravagancies of Preachers in the Pulpit, have not onely by the experience of former Ages been found to tend to the dishonour of God, the scandal of Religion, and disturbance of the peace both of Church and State, but have also (through the licentiousness of the late times) much increased, to the inflaming, fomenting, and heightning of the sad distempers and confusions that were among us. And whereas even at this present (notwithstanding the merciful providence of God, so signally manifested in restoring Us to Our Crown, and Our pious care and endeavours to govern Our Realms in peace and tranquillity) the said Abuses do yet continue in a very high measure in sundry parts of this Realm, through the busie diligence of some unquiet and factious Spirits, who instead of preaching

the pure Word of God, and building up the People in Faith and Holiness, have made it a great part of their business to beget in the minds of their Hearers an evil opinion of their Governours, by insinuating fears and jealousies to dispose them to discontent, and to season them with such unsound and dangerous Principles, as may lead them into Disobedience, Schism and Rebellion. And whereas also sundry young Divines and Ministers, either out of a spirit of contention and contradiction, or in a vain ostentation of their Learning, take upon them in their popular Sermons to handle the deep points of Gods Eternal Counsels and Decrées, or to meddle with the affairs of State and Government, or to wrangle about Forms and Gestures, and other fruitless Disputes and Controversies, serving rather to amuse than profit the Hearers; which is done for the most part, and with the greatest confidence, by such persons as least understand them: We, out of Our Princely Care and Zele for the honour of God, the advancement of Piety, Peace, and true Religion, and for the preventing for the future, as much as lieth in Us, the many and great Inconveniencies and Mischiefs that will unavoidably ensue, if a timely stop be not given to these and the like growing Abuses, Do, according to the Examples of several of Our Predecessours of blessed memory, by these Our special Letters straitly charge and command you, to use your utmost care and diligence that these Directions, which upon long and serious consideration We have thought good to give concerning Preachers, and which We have caused to be Printed, herewith sent unto you, be from henceforth duly and strictly observed by all the Bishops within your Province. And to this end Our Will and Pleasure is, That you forthwith send them Copies of these Our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer and Minister, in every Cathedral, Collegiate, and Parish-Church within their several Dioceses: And that you earnestly require them to imploy their utmost endeavour for the due observation of the same, whereof We shall expect a strict account both of you and every one of them: And these Our Letters shall be your sufficient Warrant and Discharge in that behalf.

Given at Our Court at *Whitehall*, the 14. day of *October*, in the 14. year of Our Reign, 1662.

By His Majesties Command.

ED. NICHOLAS.

Directions concerning Preachers.

I. THat no Preachers in their Sermons presume to meddle with matters of State, to model new Governments, or take upon them to declare, limit or bound out the Power and Authority of Soveraign Princes, or to state and determine the differences between Princes and the People; but that upon all good occasions they faithfully instruct the People in their bounden duty of Subjection and Obedience to their Governours Superiour and Subordinate of all sorts, and to the established Laws, according to the Word of God, and the Doctrine of the Church of England, as it is contained in the Homilies of Obedience, and the Articles of Religion set forth by publick Authority.

II. That they be admonished not to spend their time and study in the search of abstruse and speculative Notions, especially in and about the deep points of Election and Reprobation, together with the incomprehensible manner of the concurrence of Gods Free Grace and Mans Free Will, and such other controversies as depend thereupon: but howsoever, that they presume not positively and doctrinally to determine any thing concerning the same.

III. That they forbear in their Sermons ordinarily and causelesly to enter upon the handling of any other controversies of less moment and difficulty: but whensoever they are occasioned by invitation from the Text they preach upon, or that in regard of the Auditory they preach unto, it may seem requisite or expedient so to do; That in such cases they do it with all modesty, gravity and candor, asserting the Doctrine and Discipline of the Church of England from the cavils and objections of such as are Adversaries to either, without bitterness, railing, jeering, or other unnecessary or unseemly provocation.

IV. That for the more edifying of the People in Faith and Godliness (the aforesaid Abuses laid aside) all Ministers and Preachers in their several respective Cures shall not onely diligently apply themselves to Catechize the younger sort, according as in the Book of Common Prayer is appointed; but also shall in their ordinary Sermons insist chiefly upon Catechetical Doctrines, (wherein are contained all the necessary and undoubted Verities

of

of Christian Religion) declaring withall unto their Congregations what influences such Doctrines ought to have into their lives and conversations, and stirring them up effectually, as well by their Examples as their Doctrines, to the practice of such Religious and Moral Duties as are the proper results of the said Doctrines, as Self-denial, Contempt of the World, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the Age we live in; such are those usually styled the Seven Deadly ones; in short, all kind of Debauchery, Sensuality, Rebellion, Prophaneness, Atheism, and the like. And because these licentious times have corrupted Religion even in the very roots and foundations, That where there is an Afternoons Exercise, it be especially spent either in explaining some part of the Church-catechism, or in preaching upon some such Text of Scripture as will properly and naturally lead to the handling of something contained in it, or may conduce to the exposition of the Liturgy and Prayers of the Church, (as occasion shall be offered) the onely cause they grew into contempt amongst the People being this, That they were not understood. That also the Minister, as often as conveniently he can, read the Prayers himself; and when he cannot do so, he procure or provide some fit person in Holy Orders, who may do it with that gravity, distinctness, devotion and reverence, as becomes so holy an action: And whensoever by reason of his infirmity, or the concurrence of other Offices, the time may seem too short, or he unable to perform the office of both Prayers and Sermon at length, he rather shorten his Discourse or Sermon, than omit any thing of the Prayers, lest he incur the penalty of the Act for Uniformity, requiring them to be read according as the Book directs.

V. And further Our Will and Pleasure is, That all Ministers within their several Cures be enjoyned publickly to read over unto the People such Canons as are or shall be in force, at least once, and the Thirty nine Articles twice every year, to the end they may the better understand, and be more throughly acquainted with the Doctrine and Discipline of the Church of England, and not so easily drawn away from it as formerly they have bin.

VI. Since Preaching was not anciently the work of every Priest, but was restrained to the choicest persons for gravity, prudence

dence and learning; the Archbishops and Bishops of this Kingdom are to take great care whom they License to Preach, and that all Grants and Licences of this kind heretofore made by any Chancellour, Official, Commissary, or other Secular person, (who are presumed not to be so competent Judges in matters of this nature) be accounted void and null, unless the same shall likewise be allowed by the Archbishop, or the Bishop of the Diocese, and that all Licences of Preachers hereafter to be made or granted by any Archbishop or Bishop, shall be only during pleasure, otherwise to be void to all intents and purposes, as if the same had never been made nor granted.

VII. Lastly, That for the better observing of the Lords-day, too much neglected of late, they shall, as by often and serious admonitions, and sharp reproofs, endeavour to draw off people from such idle, debauched, and profane courses, as dishonour God, bring a scandal on Religion, and contempt on the Laws and Authority Ecclesiastical and Civil, so shall they very earnestly persuade them to frequent Divine Service on the Lords-day, and other Festivals appointed by the Church to be kept solemn. And in case any person shall resort unto any Tavern, Ale-houses, or use any unlawful Sports and Exercises on such days, the Minister shall exhort those which are in Authority in their several Parishes and Congregations, carefully to look after all such Offenders in any kind whatsoever, together with all those that abet, receive or entertain them, that they may be proceeded against according to the Laws, and quality of their Offences, that all such Disorders may for the time to come be prevented.

Given at Our Court at *Whitehall*, *October* the 14. in the 14. year of Our Reign, 1662.

By His Majesties Command.
ED. NICHOLAS.

The

ERRATA.

PAge 7. *line* 16. *read* great. *p.*10. *l.penult.r.* κηρυγθήσεται. *p.*10. *l.*26,27. *r.* ר *for* ד. *p.*12. *l.*7. *r.* The Verb. *p.*15. *l.*16. *r.* jussi sunt. *p.*16. *l.*11. *r.* fallible. *p.*21. *l.*12. *r.* Sozomen, *and* ἐπισκόπος. *l.*14. *r.* διδασκαλίας. *p.*24. *l.*4. *r.* Pammachium. *p.*30. *l.*35. *r.* post illa. *p.*39. *l. ult. for* question *r.* Answers. *p.*40. *l.*7. *r.* maintaining it. *p.*43. *l.*20. *r.* cannot. *p.*56. *l.*6. *r.* honore Presbyteri.

THE INTRODUCTION.

AMongſt the infinite methods and arts of Satan wherewith in all Ages he hath infeſted and troubled God's Church, none hath proved more miſchievous and deſtructive then the perverſion and depravation of things good and holy; whereby the old Serpent playing an After-game hath been ſo lucky and proſperous, that even thoſe things, that in their original were deſigned as means for the planting and building up of Gods Church, hath by this new artifice of the Divell, proved powerfull weapons to ſupplant and pull it down. That what Saint *Paul* ſaith of ſin; *it took occaſion by the commandment, and ſlew him*; ſo the Devil hath taken occaſion by things in their firſt appointment good, to deceive, and ruine men as deſperately, as he did by heatheniſme it ſelf. It is an obſervation of St. *Cyprian* in his book *de unitate eccleſiæ*, That when the Devil ſaw his trade of Idolatry faile at the comming of Chriſt, and the Seats, and Temples of Idols were overthrown, *Excogitavit noviam fraudem, ut ſub ipſo Chriſtiani nominis titulo fallat incautos, hæreſes*

hæreſes invenit, & ſchiſmata; He deviſed a new trade of hereſie and ſchiſme, that under the colour of Chriſtianity, he might deceive unwary ſouls, and thereby ſubvert the truth, and corrupt the faith. This new impoſture of the Divels hath been ſo operative and effectuall, daily experience teacheth, That Chriſtianity it ſelf the onely true, and excellent religion, is againſt her nature made a mother of a ſpurious off-ſpring, contention, war, rebellion. The Scripture, that admirable Syſteme of divine revelations, is polluted by the prophane uſage of every bold Dogmatizer. Every inſtitution of Chriſt is adulterated, and turned to his diſhonour. The Publick ſervice of God, which if rightly performed would come before him as incenſe, and as the Morning Sacrifice; by vain repetitions, extemporary boldneſſe, and tumultuary effuſions of late became the Sacrifice of Fools; the ſacred Euchariſt, that is ordained as a bond, or ligament to knit us together in unity, is by Satans malice the golden apple of contention: an occaſion of wofull diſtraction amongſt Chriſtians, and the fuell of endleſſe and irreconcileable controverſie. The Love-feaſts uſed in the Apoſtles times for the procreation, and conſervation of charity, did ſoon degenerate into nurſeries of riot and diſſention. The Publick Vigills upon the Evens of Feſtivals, at firſt ſo advantagious to Chriſtian piety, and obſerved with ſo much zeal and devotion, in time were changed into publike diſorders. It were endleſſe to reckon up all the ſacred rites of Chriſtianity, the Devil hath made uſe of, to promote his own Kingdome, and weaken Chriſts. But amongſt all thoſe, there is none more viſibly, and dangerouſly abuſed, then the Ordinance (as they call it) of Preaching, which at firſt was the organ in the hand of Chriſt and his Apoſtles for the converſion of the world: but now by Satans malice and ſubtilty is become a great inſtru-

Tertul. lib. 2 ad ux. Aug. ep. 64.

inſtrument for the diſturbance of Chriſtian Churches and Nations. That it may be a queſtion, whether the exceſſe of Preaching in later times hath not done more hurt, then the want of it heretofore. Tis certain in Morality, that the vice in Exceſſe, is ſometimes as oppoſite to the middle virtue, as the vice in Defect. We have lived to ſee by ſad experience, that vitious, and exceſsive Preaching, hath been both oppoſite, and fatall to the moſt excellent Church in Chriſtendome, and that diverſe and ſundry wayes.

Firſt, by abetting of Hereſie, Schiſme, Sacrilege, Rebellion, Rapine, and all manner of villany. Howſoever this bullion was digg'd out of a lower region; yet it was minted, ſtamped, made authentical in the Pulpit. Though thoſe impes of the Devil, had their conception elſewhere, yet here they had their Birth, Legitimation, and Chriſtendome. From this quarter blew the wind, that raiſed the rageing of the Sea, and the madneſſe of the people. It was a ſaying of old, that *Athenas oratorum eloquentia perdidit*. I will not ſay, that the eloquence of our Preachers deſtroyed us; but their bawling, their clamorous obſtreperouſneſſe did. For while theſe Demagogues had the peoples ears tyed to their tongues, they conveyed all manner of poyſon into their hearts. They who remember the glory of the firſt Temple, know how firſt it came to be Eclipſed, and afterwards invelop'd in univerſall darkneſſe; And they who live to ſee the building of the ſecond Temple, know what mighty oppoſition it finds from the fierce and warlike nation of the Pulpiteers.

Secondly by deletion, and extinction of all the parts of Gods worſhip, whereas Gods worſhip is the end of preaching, and preaching is but *medium cultus*; And the means is no further ſuch, then it ſerves unto the end. The matter was ſo handled, that preaching had engroſſed,

and monopolized all the parts of Gods worſhip, and was become the ſole worſhip of God. *Cartwright*, and his diſciplinarians, were modeſt in reſpect of theſe Empiricks. They allowed of no Sacraments without Sermons. Theſe made Sermons alone all-ſufficient without Sacraments. They held that the adminiſtration of the Sacraments without Sermons was damnable Sacrilege. Theſe by a more damnable Sacrilege deſtroyed the Sacraments themſelves, ſo that all the worſhip of God, was turned to Preaching much, the moſt part whereof hath been little better then vain babling.

Thirdly, by eclypſing and diſparaging of Gods word contained in the holy Scripture; for not only Gods Worſhip was laid aſide, but the Bible it ſelf was turned out of doors. The reading of the Scripture which obtained in the Jewiſh and Chriſtian Churches in all ages, and was generally found to be of ſingular uſe, and benefit, was abandon'd and eſteemed of no efficacy without ſome of their new deſcants upon it. That as the Superſtitious *Rabbins* proverbially ſaid, *Plus eſt in verbis ſcribarum, quam in verbis legis*, ſo they thought there was more efficacy in the words of men, then in the words of God: And thereupon imparted the peculiar glory of his word unto that which is not his word. For Sermons are not the word of God but equivocally, becauſe the word of God is the ſubject, and ſhould be the rule whereby they are framed. But foraſmuch as in Sermons, there is a mixture of Mans wit and invention, ſometimes a tincture of Errour and Malice; For men to lay aſide the immemorial and profitable cuſtom of reading the holy Scripture, and obtrude upon the people in the place of it, their Sermons, as the pure word of God, is a ſacrilegious diminution of its Authority. If the Romaniſt be obnoxious to ſo much cenſure, for ranking the Traditions of the

the Church in equipage with the word of God written, what insolence is it in men to prefer their fancies and inventions, not only before the Traditions of the Church, but also the undoubted word of God it self?

Fourthly, by the bringing in a new kind of Idolatry; we are told of diverse kinds of Idolatry in the Roman Church; worshipping of Images, worshipping of Saints and Angels, worshipping of the Host. But now there is a new kind of Idolatry brought into the Reformed Church, worshipping of Sermons. No ignorant Papists idolize any Image or Saint departed more then some people do these Sermons. They adore them, they attribute an omnipotency to them in saving Souls, *ex opere operato*, they place their affiance in them. They go on pilgrimage with as much devotion to worship this imagination, as the Papists do to the Image of the Lady of *Loretto*. They spare no cost nor charges in their oblations to these Idol shepheards, though like the Idols of the Heathen they have eyes and see not. As the people of *Israel* made a Calf in *Horeb*, and then fell down and worshipped it; so these misguided zelots set up Calves for their Teachers, and then fall down and worship them.

Fifthly, by the destruction of the Priesthood it self; when once by this new and monstrous Divinity they had made us believe that Preaching was the sole and onely office of a Minister, and observed that insolent Laicks pretending to inspiration, could perform that well enough to peoples satisfaction; They saw there was no need of Priests, nor any provision for their maintenance, and therefore laid about them to rid themselves of that chargeable order of Ecclesiasticks: for which purpose, first they attempted to cut off their persons by various injuries, oppressions and persecutions; and then to de-

stroy

ſtroy the Prieſthood by ſeizing upon the Church-revenue. Thus they ſerved the Clergy at laſt for their preaching. As the Fox did the Crow in the Fable, commended their voices, till they got away their morſels.

Laſtly, by overthrowing the ſtudy of Divinity; for ſince preaching came to be of ſuch high eſteem with the people, that they meaſure all mens worth by their ſides and lungs; many of the Clergy give over the difficulties of Theology, and content themſelves with ſuch ſuperficial knowledge therein, as will qualifie them for popular Preachers, and no more. The Critical, Polemical, Scholaſtical, Caſuiſtical parts of Divinity, crown'd with the admirable Learning of Fathers, Councils, Eccleſiaſtical Hiſtory; in all which, or at leaſt in ſome, Miniſters ſhould excell or be competently verſed, are now laid aſide as ſuperfluous, and no way requiſite to the accompliſhment of a Preacher. Whence it comes to paſs, that in a Church abounding with Preachers, there is a great ſcarcity of Divines. Abundance of Preachers, but few Divines.

Theſe conſiderations with others have moved me to ſearch into the bottom of this art of Preaching, to ſee upon what foundation it ſtands, how it was uſed in the ancient Church, what boundaries ſhould be ſet to it, aſſuring my ſelf it would be impoſsible ever to deliver the Church from theſe Confuſions, till Preaching, the deſign of all former Reformations, were reformed it ſelf, and reduced to the juſt rule, purged from the droſs, and reſtored to their hands to whom of right it belongs. For as in all natural and ordinate mutations, there muſt be *removens prohibens*; ſo that there ſhould be in moral mutations, Prudence dictates. If there be any thing hinders the Peace and Welfare of Gods Church, even that ſhould be removed. But how this can be done without the interpoſing of Civil and Eccleſiaſtical Authority, without ſome Canons

and

and Laws first deliberately made, and then faithfully executed, is not to be imagined. For though prudent and considerate men cannot but see the horrible inconvenience that comes upon the Church by this liberty of prophecying, yet the Silver-smiths that get their living by this Craft, and have made of this preaching *artem* χρυσοποιητικὴν, the Philosophers Stone, will cry up this *Diana*. And then the οἱ πολλοὶ, *the many* on the other side, who were carryed meerly by opinion, and what they have once imbibed, hold, as *Pilate*, *quod scripsi scripsi*, they having received an opinion that this preaching is the *Alpha* and *Omega* of all Religion; It will be more then an *Herculean* labour to dispossesse them of their darling fancy. It was an ingenious device of him, that to express the love of preconceived opinions, elegantly painted in the gate of humane infelicity, a greater number of men in prison loaden above measure, and oppressed with heavy chains and fetters, who yet were so far from grieving at their misery, that they strove amongst themselves every one for the Prerogative of his shackles, while some licked them, some gently touched them, some measured them, some covered them with rags from the injury of the air; all gloried of their imprisonment; and if any had less irons then another, he envyed the others happiness. The World is governed all by opinion, and as every Crow thinks his own bird fairest, so every man his own opinion, though thereby he is miserably imprisoned; and the fetters whereby he is holden be iron, impolish'd, burthensome, grievous to be born, yet he hugs them as Ornaments, not Impediments; as Golden Chains and Bracelets, not Iron gyves; and by them lies fast bound in the Dungeon of ignorance: From which if a man goes about to deliver them, they complaine of signall injury done them, as the Devil did

of

of Christ : *Why art thou come to torment us before the time?* With these kind of men I can promise little successe to this paper, when I behold the huge mountains of prejudice that oppose themselves to truth, and reason. But when I look again upon the grand Impostures and cheats, practised upon poor weak souls, by these new Quacks in Divinity ; I consider, though it be not in my power to remove, or cure so great an evil ; yet it will be some discharge of Conscience to testifie against it, some step, and furtherance to the cure, to lay open the sore, and to shew the necessity of the generous Medicaments his Sacred Majesty hath used for the healing of our breaches in the Church. As certainly 'tis a thing of huge concernment for the publick peace to look unto the regulation of the Pulpit ; from whence such innumerable evils have broke in upon us, and so many inconveniencies may arise for the future, if there be no stop to the insolence of some : so there can be no more soveraign remedies to prevent them then the directions of our Dread Soveraign recommended to the Reverend Fathers of the Church. I know *Regium est bona facere, mala audire.* The best actions of Princes are obnoxious to censure and calumnie. Ignorant persons may derogate from them, malicious persons may traduce them ; but none can propound a better Catholicon for the cure of this Epidemical Disease in this juncture of affaires, then His Majesty hath done. And I hope in this ensuing Treatise to make it appear to every unprejudiced Reader, that His Majesties directions are highly prudential, and agreeable to the Principles of sound Theology, and the practice of the golden age of the Church. If it be demanded, why I have not confined my self to them alone in the treatise? I Answer, First, because they being not prime verities evident of themselves, it was requisite I should search out some antecedent

tecedent truth, from which these doe follow by good consequence. Secondly, because in this disquisition many Homogeneal things offer themselves, which may be of some moment to the right understanding of the matter. If I answer not the expectation of any in this my undertaking, I shall satisfie my self with the intention of doing good; and that I have according to my poor talent contributed the best I can to the justification of his Sacred Majesty, and the Peace of my poor labouring Mother the Church of England, to whose judgement I submit my self, and this poor conception.

And all that I have to say, I shall for orders sake reduce to these four Heads.

1. Of Preaching in generall.
2. To whom this Office of Preaching primarily belongs.
3. How it was managed in the ancient Church.
4. What Innovations have been introduced in these latter times.

CHAP. I.
Of Preaching in generall.

THe first thing I am to treat on, is Preaching in generall; And to doe that I am in Justice bound to give some account of the importance of the word: Forasmuch as words are the garments of things, and notionall words make us understand the natures of things. As *Epictetus*, Ἀρχὴ παιδεύσεως ἡ περὶ ὀνομάτων ἐπισκέψις, The beginning of knowledge is the consideration of words. Now the word to Preach is κηρύσσειν, there is another word εὐαγγελίζεσθαι, that is often rendred Preaching too, of which something afterwards. But the most frequent, and ordi-

nary word is κηρύσσειν. The native ſignification whereof being examined, may haply afford ſome light to the thing; And to find out that, I ſhall not ſearch into profane authors; but ſeeing the ſtyle and language of the New Teſtament is Helleniſticall, content my ſelf to obſerve the uſe of it amongſt the Seventy, with whoſe language beſt agrees the ſacred dialect of the new Teſtament. And in the Seventy we find that κηρύσσειν, doth ſignifie a ſolemne proclaiming of a thing, as when an Herald or Cryer does *pro officio* proclaim a Law, or Edict, or any thing of the like nature. Thus *Gen.* 41. *ver.* 43. *And the Cryer cryed* καὶ ἐκήρυξεν ἐμπρὸσθεν αὐτοῦ κήρυξ. But in the Propheſie of *Jonah* tis very remarkable, that the word κηρύσσειν in one and the ſame place is uſed both to ſignifie the office of *Jonah* in Preaching to the Ninevites and the office of an Herald in making a Proclamation. *Goe unto that great City,* καὶ κήρυξον κήρυγμα *Preach the Preaching, Chap.* 2. 3. *And the People of* Nineveh *beleeved God, and proclaimed a faſt,* καὶ ἐκήρυξαν νηστείαν, *ver.* 5. The vulgar Latine renders it, *prædicaverunt jejunium*; And ſo doth *Arias Montanus.* They preach'd a Faſt. And this uſe of the word amongſt the 70. is altogether conſonant to the ſenſe of the word in the Hebrew; For though קרא is πολυσήμου of many ſignifications; yet tis uſed expreſly to ſignifie the office of an Herald, or a Cryer, *Dan.* 3. 4. וקרוא קרא *& præco proclamavit. Then the Cryer cried aloud.* As קרא here ſignifies to proclaime; ſo the Herald is ſtyled קרוא from whence I conjecture the Greek word κηρύσσω deſcends. According to this ſenſe of the word in the Hebrew, and the uſe of it amongſt the Helleniſts, we find it once in our Tranſlation rendred Proclaiming, *Luk.* 12. 3. *Whatſoever is done in ſecret* κηρυχθήσεται, *ſhall be proclaimed upon the Houſe-tops.* From this importance of the word we gaine two things.

Firſt

First, that as a Proclamation is the act of an Authorized person, an Herauld or Cryer, so Preaching is the act of a publick Authorized person.

Secondly, that as a Proclamation is a promulgation of a Senatusconsult, Edict, Decree, or Law, to whom it was not known before; so preaching is a publishing, or promulgation of the Gospel to whom it was not known before, as Jews, Pagans, Infidels. Howsoever through inadvertency or pre-possession men have not generally observed it, yet upon serious consideration it will be manifest that preaching in the Gospel-notion, especially referring to the Gospel, signifies a publishing, or making it known to Jews, Gentiles, and unbelievers only. And therefore we are carefully to distinguish betwixt κηρύσσειν and διδάσκειν, κηρύσσειν preaching in the Gospel imports the prime promulgation of the Gospel to them that never knew of it; διδάσκειν, the Confirmation of them who already had received it. Preaching imports the publishing of the Gospel *de novo*, where it was never heard on before: Teaching imports the instructing of them in Christianity, which already they have professed and believed. This observation I find first made by *Gulielmus Lunicensis* in his Book *de statu Ecclesiæ. Prædicare* (saith he) *est Gentiles, Judæos & Infideles, vel catechumenos ad gratiam Baptismi vocare; docere est baptizatos, qualiter contra superbium humilitate*, &c. *muniantur instruere.* To preach is to call the Gentiles, Jews, and Infidels to the grace of Baptism: To teach is to instruct them that are Baptized, how by humility they should be armed against Pride, &c. And this distinction may be grounded upon the Commission of our Lord and Saviour to his Apostles before his Ascension; *Go preach the Gospel to every creature*, Mark 16. 15. *Go make Disciples in all Nations, baptizing them in the name of the Father, and of the*

Son, and of the Holy Ghost, διδάσκοντες. *teaching them to do whatsoever I command you,* Mat. 28. 20. upon which words *Lucas Brugensis* observes well, That *alia vox est græca versu superiori* μαθητεύσατε *discrimen hoc esse videtur, quod* μαθητεύειν *sit docere eos, qui à doctrina Evangelii alieni sunt, ita ut reddas eos Discipulos;* διδάσκειν *verò docere jam Discipulos redditos.* This Verb in the former Verse signifies a teaching of them who are strangers to the Gospel, in order to the making of them Disciples; but the Participle in the latter Verse imports a teaching of them who are already made Disciples. If this be not foundation enough to bear up this Superstructure, we are furnished with two Texts more by a very Learned Critick, Mr. *Thorndike*, wherein this difference is visible, Acts 5. 42. *They ceased not to teach and preach Jesus Christ*, to teach him to the Church, to preach him to the Jews in the Temple; and Acts 15. 35. *Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord*, teaching it to the Church, preaching it to Unbelievers; if any yet be unsatisfied, it will be more evident by comparing two places more in St. *Pauls* Epistles, the one is *Rom.* 15. 20, 21. where St. *Paul* speaking of his design of planting the Gospel (saith) *he strived to preach the Gospel,* οὐκ ὅπου ὠνομάσθη χριστὸς, *not where Christ was named.* But here we must take notice that the word for preaching is εὐαγγελίζεσθαι, which differs not much from κηρύσσειν, κηρύσσειν importing a publishing of Christ *de novo*, εὐαγγελίζεσθαι a publishing of Christ *tanquam bona nova*, as good news is published; and if it be as news, then it must be to them to whom it is news. And therefore the Apostle saith, *he strived to Evangelize where Christ was not named.* Upon which words S. *Chrysostom* observes, *Non dicit ubi non crediderant, sed ubi nondum nominatus est Christus: He saith not where they believed*

lieved not, but where Christ was not so much as named. The other is 1 *Cor.* 4. 17. where the Apostle speaking of his labour in instructing of the Churches already planted, he useth another style, *As I teach in every Church.* From this further examination of the word, and the discovery of the importance of it in the Gospel-notion, another Consectary follows.

That the Preaching, which is *sub præcepto*, under the express command of Christ in the Gospel, and is so frequently mentioned there, is the prime promulgation of the Gospel to unbelievers, and of peculiar concernment to the Apostles; who besides other extraordinary Prerogatives had an unlimited Commission to go into all the World, *and preach the Gospel to every creature:* And so those Texts that lay a strict obligation upon the Apostles of preaching under the pain of incurring Gods heavy displeasure, as *Act.* 4. 19, 20. 1 *Cor.* 9. 16. are of Personal concernment to the Apostles, and to be understood of the prime promulgation of the Gospel to unbelievers; and concern not us Presbyters, unless we think our selves obliged by the Commission Christ gave his Apostles to go preach to the *Americans* and *Indians.* The words *Bishop* and *Presbyter* are words of relation, relating to the several Provinces and Flocks under their charge: Though they have a duty incumbent on them of instructing them in Christianity; yet not of preaching the Gospel to every creature, as the Apostles had; they have not those extraordinary enablements of Tongues, and Miracles, and immediate Inspiration simply necessary unto that work; and whereby their Doctrine became Authentick and Divine, as that the Faith of the Hearers was without further inquiry to be resolved into it, as into a divine Revelation. In which sense alone St. *Pauls* words are verifiable, *Rom.* 10. 14, 17. *Faith comes by Hearing,*

and

and Hearing by the Word. How ſhall they hear without a Preacher, &c. I deſire to know what man dares (the Pope excepted, to whom ſome of his vain Flatterers preſume to attribute Infallibility) aſſume to preach in ſuch a notion, as to make his Doctrine that, whereinto *Auditorum fides ultimo reſolvitur*, which if not, then there is not *par ratio*, nor *par obligatio*, nor *par poteſtas*, between us and the Apoſtles, as to the ſtrict notion and office of a Preacher in Scripture language.

But whatſoever the importance of the word is in the Goſpel notion, yet now the word Preaching is become a word of Art, and is uſed to ſignifie that act of the Miniſterial Function, which conſiſts of inſtructing Chriſtians in their duty; and in that ſenſe from henceforward I ſhall take it, and for the more diſtinct underſtanding of the thing, make ſome little enquiry into the kindes of Preaching mentioned in the Goſpel.

And firſt there we find a Preaching by Inſpiration, and a Preaching by Pains and Induſtry.

A preaching by Inſpiration, ſuch as I now intimated. Of this ſort was the preaching of Chriſt and his Apoſtles, and thoſe who were endued with extraordinary gifts of Prophecying in the Apoſtles times. *They all ſpake with Tongues as the ſpirit gave them utterance*, they were θεοδίδακτοι, *taught of God. It is not you that ſpeake, but the Spirit of my Father that ſpeaketh in you.* And the Spirit ſpeaking in them after their inauguration to their Apoſtleſhip, and Miniſtry on the day of Pentecoſt, gave St. *Paul* reaſon to call that their Miniſtry, the Miniſtration of the Spirit, 2 *Cor.* 3.

Then there is a Scripture-preaching by Pains and Induſtry, at leaſt not without it altogether. After this manner it ſeems *Timothy* preached, and therefore is exhorted to give attendance to reading, and to ſtudy, to ſhew himſelf a workman, &c. Again,

Again, there is a Preaching by Writing, and a Preaching by Sermons: one that is διὰ τῆς γλώττης, another διὰ τῆς χειρὸς, one that is γράφειν, another γράφειν, As *Clem. Alexan. in lib.* 1. *ſtro.* The Apoſtles themſelves did not Preach altogether by Sermons. By writing of the Goſpel they were Evangeliſts, and did preach the Goſpel to unbielevers; by writing of their Epiſtles, they did teach the Church, and therefore Saint *Paul* doth call his Epiſtle to the *Romanes*, his Goſpel, *Rom.* 2. 16. *Solomon* was a famous Preacher; yet we are not certain that he Preached otherwiſe then by writing. The Prophets were Preachers too, but they did not preach altogether by Sermons. The Prophet *Jeremy* is commanded to write his Viſions and Revelations imparted to him, *Chap.* 30. 2. Mr. *Calvin* ſaith in his Preface to *Iſaiah*, *Prophetis mos fuit, poſtquam juſti ſunt, aliquid populo nunciare, paucis ſummam rerum complecti, & valvis templi præfigere: It was the manner of the Prophets, when they were commanded to declare any thing to the people, to contract the ſumme of the matter in writing, and fix it upon the doors of the Temple.*

Laſtly, there is a Preaching in ones own perſon, and a Preaching by Proxy. A Preaching in ones own perſon. Thus Chriſt himſelf Preached while he dwelt amongſt us, and thus the Apoſtles Preach'd where they came themſelves. Then there is a preaching by Proxy: And thus Chriſt himſelf preach'd after his Aſcenſion into Heaven, *Epheſ.* 2. 17. *He came and preached peace unto you*, i. e. *by his Apoſtles*; And thus the Apoſtles preached, where they came not themſelves, by the Evangeliſts there ſubſtitutes.

From theſe kinds of preaching I ſhall deduce two or three Corollaries more, and ſo conclude this part of my undertaking.

First,

First, That that frequency of preaching cannot be expected from us, that was used by the Prophets, and Apostles: because they preach'd by inspiration, we by pains and industry only.

Secondly, That men may preach in a Gospel-notion, and yet never make a Sermon in a vulgar Notion. They may Preach by Writing, and Preach by Proxy, Preach by their Hand, as well as by their Tongue. See Dr. *Holdsworth* in *prælect. prima, non procul ab Initio.*

Thirdly, That seeing our Preaching is not by immediate inspiration of the Spirit, 'tis fallible, and subject to errour; and therefore is ordinable by our Superiours, and reducible to such directions and rules as most conduce to the promotion of Peace and Piety.

CHAP. II.

To whom this Office of Preaching primarily belongs.

See Dr. *Casuban* in his treatise of preaching. pag. 16, 17.

THe second thing I stand charged withal, is to enquire and resolve, to whom this office of preaching primarily belongs: Forasmuch as 'tis Gods will, that nothing should be done in his service either rashly, or disorderly. *Ubi etiam, & à quibus peragi vult, ipse excelsissima sua voluntate definivit, Clem. Rom. pag.* 52. He hath defined by his most Heavenly will, both in what place, and by what persons, he will have divine offices performed. It stands us in hand then, to know to whom this office belongs; And the examination and resolution of this will open a fair way to the justification of many things in his Sacred Majesties late Directions. But for the Indagation of this I must premise certain Principles and Maximes.

The

The first is, that the foundation of all Authority is in Christ. All Eccleſiaſticall Authority, or Authority to any Eccleſiaſticall Office is in Chriſt originally; in others but Derivately. For as it was foretold, *That the Government ſhould be upon his ſhoulders, Iſa. 9.6. So that the Spirit of the Lord was upon him and anointed him to preach glad tidings, Iſa. 62. 1.* And this truſt which his Father committed to him, he diſcharged in his own perſon, while he was upon the Earth. He Preached the Goſpel, converted Sinners, made Diſciples: Hence he is ſtyled διδάσκαλος, Doctor, ἀπόστολος, an Apoſtle, ὁ ποιμὴν, *The Shepheard and Biſhop of our ſouls, 1 Pet. 2. 25.*

The Second is, that the authority, and power neceſſary for the Government of his Church, which was inherent in his own perſon, during the œconomie of his Humiliation, he did betore his Aſcenſion delegate to his Apoſtles, Inchoatively, *John* 20. 21, 22, 23. fully and perfectly upon the day of Pentecoſt, when by the deſcending of the holy Ghoſt upon them, he endued them with power from above, according to his promiſe, *Luke* 24. 49. *Acts* 1. 8. But the particular delegation to this power of preaching, we have in particular mentioned by it ſelf. Once *Mat.* 10. 6, 7. But this was limited to the *loſt ſheep of the houſe of Iſrael.* The generall commiſsion was given them, *Mat.* 28. 19, 20. In which our Lord and Saviour impowereth them as Planters, *to preach the Goſpel to unbelievers*: as Governours and Paſtors *to feed his flocks, the Church.* If it be objected here, *That our Lord and Saviour granted a Commiſsion to the Seventy to preach the Goſpell, as well as to the Apoſtles, Luke* 10. 1.

I grant it, but withall anſwer, *That that was* πρὸς καιρὸν, *temporary of ſhort duration, and to expire at their return*; But this is of perpetual duration.

And that's the third thing I would lay as a ground,

that the *Apoſtolate* is of perpetual duration, though the Apoſtles taken *diviſim* in their perſons were to die ſhortly after; yet taken *conjunctim* with their Succeſſours, as *Abraham* with his Poſterity, they are to continue to the Worlds end. Though the Perſons of the Apoſtles were mortal like other men, yet the Office of the *Apoſtolate* was, *quoad ordinariam poteſtatem*, ever to continue in the Church. This is evident, Firſt, by Chriſts promiſe added by way of encouragement in their Commiſsion, *Mat.* 28. *ult. I am with you to the end of the World:* but he could not be with them in their perſons to the end of the World; and therefore, though they failed in their perſons, yet the *Apoſtolate* muſt continue. Secondly, by matter of fact, for when *Judas* by tranſgreſsion fell, *Matthias* by the eleven was choſen to the Apoſtleſhip in his room; and it was thought in St. *Peters* judgment a thing neceſſary, *Acts* 1. 20. When *James* was ſlain, *Saul* and *Barnabas* were called to the *Apoſtolate*. And 'tis very memorable what *Clemens Romanus* in his Epiſtle to the *Corinthians* avoucheth to this purpoſe: Our Apoſtles (ſaith he) knew by the Lord Jeſus Chriſt that there would be contention, ὅτι περὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς, *about the name of Epiſcopacy*; and for this cauſe being endued with perfect preſcience ordained the foreſaid perſons, and afterwards made a Law or order, that when they died other approved men ſhould ſucceed in their Office, and execute the Function. Laſtly, by the teſtimony of St. *Paul*, *Epheſ.* 4. *ver.* 11, 12, 13. *He gave ſome Apoſtles, &c.* μέχρις καταντήσωμεν *till we all meet together*; and that could not be within the compaſs of that Generation wherein the twelve primary Apoſtles lived, and therefore there were Secondary Apoſtles to follow them. *Lyra* upon the place obſerves, that thoſe words, *till we all meet, &c.* do denote the duration of that Office till Chriſts coming again to judgment.

All

All the queſtion is now concerning the Perſons who ſucceed in the *Apoſtolate*; and we might ſuperſede that enquiry, if we would hearken to the unanimous ſuffrage and voice of Antiquity delivered to us by St. *Jerome* in his Epiſtle to *Marcella* againſt *Montanus*, who (he ſaith) places the Biſhops in the third place, but *apud nos Apoſtolorum locum tenent Epiſcopi*, with us Biſhops hold the place of the Apoſtles. Thus much is evident out of the Scripture it ſelf, that as the *Apoſtolate* is called by St. *Luke* a Biſhoprick, *Acts* 1. 20. ſo afterwards Biſhops were called Apoſtles; which argues the identity of the *Apoſtolate* and Epiſcopacy. St. *Paul* was none of the twelve, yet called an Apoſtle κατ' ἐξοχήν. St. *James* Biſhop of *Jeruſalem* was none of the twelve, 1 *Cor.* 15. 5, 7. yet called an Apoſtle, *Gal.* 1. 19. *Epaphroditus* was none of the twelve, yet called an Apoſtle, *Phil.* 2. 25. ὑμῶν δὲ ἀπόστολον, thus *Timothy*, *Titus*, *Clemens*, and many others being Biſhops are all called by the Ancients Apoſtles. All which abundantly ſhews the identity of the ordinary power of the Apoſtleſhip and Epiſcopacy. Theſe things being premiſed, it will be eaſie to determine to whom the Office of Preaching chiefly belongs; namely, to thoſe who ſucceed in the *Apoſtolate*, to them who are Secondary Apoſtles, Biſhops, as will further appear by three things.

Firſt, becauſe Biſhops have the chief cure of all Souls in their Dioceſe; all Presbyters entruſted with the cure of Souls are but their Curates, and ſo were anciently called, and ſo ſtyled ſtill in our Liturgy, *Send down upon our Biſhops and Curates*, &c. in the 40. Canon of the Apoſtles. Presbyters and Deacons are forbidden to attempt any thing without the Biſhop; and the reaſon is added, *nam Domini populus ipſi commiſſus eſt, & pro animabus earum hic redditurus eſt rationem*: *The Lords people is committed*

to him, and for their Souls he must give an account. This agrees with a Canon of St. *Pauls*, *Heb.* 13. 17. *Obey them that have the rule over you, for they watch for your Souls as they that must give an account.* Who are these Rulers whom the Apostle requires us to obey? οἱ ἐπισκόποις λέγει. he speaks of Bishops (saith *Oecumenius.*) Bishops then have the chief cure of Souls.

Secondly, because they are concerned to see the Unity of the Church kept. The chief end (saith St. *Ferom*) of Episcopacy, was to obstruct the diffusion of Heresie and Schism, *Comment. in Titum, cap.* 1. *In toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ut Schismatum semina tollerentur:* It was decreed in all the World, that one being chosen out of the Presbyters should be set over the rest, that the seeds of Schism should be taken away. But how can Episcopacy be a deletory of Schism and Heresie, if the Bishop have not the chief power of regulating the Pulpit, and prescribing forms of wholsome Doctrine, within which all shall be obliged to contain themselves? without this 'tis impossible to preserve either Peace or Truth in any Nation, or Christianity it self, which is made up of both these.

Thirdly, by the Titles given them in the holy Scripture, they are called Prophets, not of prediction only, but of ordinary Function, *Acts* 13. 1. they are called Doctors, *Ephes.* 4. 11. they are called Pastors, Pastor is the Bishops Title (saith the Scholiast) and therefore the Apostle does not distinguish them as he did the other. He hath given some Pastors, some Doctors, but joyns them by a καὶ ἐξηγητικὸν, some Pastors and Doctors; for certain the Title of Pastor remained peculiar to Bishops for many hundred years after Christ; insomuch that the most Learned Bishop of *Wincheſter* does challenge *Moulin* to shew him where ever it was given to a Presbyter. *Eò*

ergo

ergo te revoco, ut apud Christianos veteres, apud prisca secula, de eorum scriptis edoceas, adhiberi nomen Pastoris, ubi de Episcopo non loquuntur. And if Bishops be the Prophets, and Pastors, and Doctors of the Church, to whom should the Office of Preaching chiefly and primarily belong but them? The practice of the ancient Church confirms this. In *Justin Martyr* the προεστὼς stood up and made the exhortation, *i. e.* the Bishop. In the 19. Canon of the Council of *Laodicea*, the style of the Church shews this was the practice of the Church at that time, μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων. *after the Homilies of the Bishops*; in *Alexandria Soromon* writes, that μόνος τῆς πόλεως ἐπισκόπως διδασκει, *the Bishop alone of the City does teach.* St. *Chrysostom in* 1. *ad Tim. cap.* 4. saith, τὸ τῆς διδασκαλας καὶ ἱερωσύνης ἀξιωμα μέγα ὄν. *that the dignity of the Priesthood and teaching was great, referring to the* ἱερωσύνη, *the Priesthood Timothy* was chosen to, and that was the high Priesthood of Episcopacy, *Thom. Aquin. supplem.* 3. *par. quæst.* 36. *artic.* 2. *in prim. argum.* calls Preaching *opus Episcopalissimum*, the most Episcopal work; *Estius* upon the Sentences speaking of Preaching, saith, *verùm hoc munus principaliter Episcopis incumbit, qui propriè secundum Apostolum*, Ephes. 4. 11. *in Ecclesia constituti sunt Pastores, & Doctores: Secundariò autem Parochis, qui Episcopis in hoc subsidiariam navant operam.* But this Office of Preaching is primarily incumbent upon the Bishops, who properly according to the Apostle are ordained Pastors and Doctors. Secondarily, the Parish Priests are to be subservient to the Bishop in this; the Office of Preaching primarily belongs to the Bishop, a subsidiary labour as the Bishops substitute belongs to the Presbyter, *Estius tom.* 4. *lib.* 4. *cap.* 20.

But here there may be a question moved, how the Presbyter hath the power of Preaching derived to him, whether

whether *ex vi ordinis*, or *ex licentia Episcopi*; by virtue of his order, or from the Bishops licence. But granting that all Presbyters receive a power to preach by their Orders, as in the Church of *England*; yet it is onely *in actu primo*, not in *actu secundo*: though they have a power conferred upon them, yet the exercise of that power is restrained by the Canons till they have a Licence from the Bishop. I have not met with any thing concerning the forms of Ordination used in the ancient Church, but I suppose, howsoever the matter of Ordination and Imposition of hands by a Bishop be an Apostolical Tradition, yet the form of words used in Ordination is not so, but of Ecclesiastical institution; whence it comes that most Churches vary in their forms of Ordination. In the Greek Church the form is *divina gratia, quæ semper infirma sanat, & quæ desunt supplet, creat seu promovet N. venerabilem Diaconum in Presbyterum, Dei amabilissimum Presbyterum in Episcopum*: The divine Grace, which alwayes heales our infirmities, and supplies our wants, doth create or promote N. the Venerable Subdeacon to be a Deacon, the Venerable Deacon to be a Presbyter, the Presbyter most beloved of God to be a Bishop. In the Western Church they use another form, and in that confer a double power upon the Presbyter, *potestatem conficiendi corpus Domini, & potestatem ligandi & solvendi*, power of Consecrating the Elements in the Sacrament of the Holy Eucharist, and power of binding and loosing. Our Britanick Church (which is a part of the Western) hath a form peculiar to her self, yet very much like the old Greek form mentioned by S. *Clem.* in his Constitutions, *l.*8.*c.*16. wherein the power of Preaching also is conferred upon the Presbyter. And yet I have reason enough to believe that actual Preaching (especially according to the common understanding of that word now-a-days)

is not ſo eſſential to the Order of a Presbyter, but that he may ſometimes upon good grounds be debarred from it.

Firſt, becauſe if a Presbyter be ſuſpended *ab officio*, from his Office of Preaching, he remains a Presbyter ſtill: The Character is indeleble. Nay if a Presbyter be ſuſpended not only from the Office of Preaching, but of Conſecrating or Baptizing, or in any kind Officiating in the Church; nay, if he be excommunicated, yet his Character is indeleble, he remains a Presbyter ſtill; and whatſoever he doth by vertue of that Character is valid *de facto*, though *contra jus*. This St. *Jerom* proves at large in his Book againſt the *Luciferians*, that a Presbyter cannot loſe his Order. And St. *Auguſtine* in his Book *de bono conjugali, cap.* 24. ſaith expreſly, *Si fiat Ordinatio cleri ad plebem congregandam, etiamſi plebis congregatio non ſubſequatur, manet tamen in ordinatis, ordinationis ſacramentum: Et ſi ob aliquam culpam, quiſpiam ab officio removeatur, Sacramento Domini non carebit*: If their be an Ordination of the Clergy for the Congregation of the people, although they have not a Corgregation or a Pariſh to attend upon; yet the Sacrament of Ordination remaines in them once ordained: And if for ſome fault any one be removed from his Office, yet he wants not the Sacrament of the Lord.

Secondly, becauſe I find that the Church in prudence anciently did not ſuffer all Presbyters to Preach, but onely ſuch as were eminent for their Prudence, Gravity, Piety, and Abilities. Presbyters and Deacons, (ſaith *Grotius* in his Annot. upon S. *Luke* 10. 1.) did not all Preach, but they alone, *quibus docendi populum poteſtas ab Epiſcopo facta eſt*, to whom the power of teaching the people was granted by the Biſhop: which Presbyters therefore (he ſaith) were called by *Euſebius* πρεσβύτερος πιστευθέντας τὴν ἐξήγησιν τῶν θείων λόγων, Presbyters entruſted with the explication of the word of God. Thirdly,

Thirdly, becauſe I ſee in the ancient Church, there were *Presbyteri Monachi*, Presbyters Monks, Presbyters in Monaſteries, which had no cure of ſouls. St. *Hierome* in his Epiſtle *ad Dammachium* tells us of five Presbyters they had in the Monaſtery of *Bethlehem*, on purpoſe to adminiſter the Sacrament to devout people there. Such a Presbyter was Saint *Hierome* himſelf, who preached not *officio vocis*, by Sermons, but by writing; and did, as many others, *quieſcere in monaſterio*.

Laſtly, becauſe I know the Church of England hath ordained, allowed, imployed many Presbyters, who were no Preachers. In the beginning of the Reformation ('tis well known) we had many Presbyters, that never preach'd at all. Within this 50 or 60 years, amongſt ten Presbyters, there was not one Preacher. In our Cathedralls at this day, there are divers Singing-men Presbyters no Preachers; And Presbyters they muſt be by the rules and ſtatutes of their reſpective Churches, wherein they ſerve and attend the Quire.

But if Preaching be not eſſentiall to the order of a Presbyter, what office, or duty is incumbent on him, in caſe he be not qualified, or licenſed to preach?

Gulielmus Lunicenſis in his book before alledged, enumerates divers branches of the Presbyters office beſides Preaching. *Præeſſe, ſubeſſe, orare, offerre, baptizare, benedicere, reconciliare, communicare animas Deo commendare, corpora ſepelire.* It is his office to be ſubordinate to the Biſhop, and to obey him from the heart in all things lawful: It is his office to govern his flocks, to know the ſtate of them, and to direct them in their repentance; It is his office to pray for the people; It is his office to bleſs people in marriage; It is his office to reconcile men *in articulo mortis*; It is his office to communicate all the faithful; It is his office to commend the Souls of the faithfu

faithfull going out of their bodies to God by prayer. It is his office to bury the bodies of Christian people. So there are you see many offices of a Presbyter besides preaching; and those not despicable, but honourable, and sufficient to take a great part of a mans time in greater Parishes. And yet preaching is incumbent on him by the Canons of our own, and the ancient Church also; but still with this proviso, that it be *cum licentia Episcopi*; And by vertue of that, a Deacon (as in the Church of *England*) may preach as well as a Presbyter. For certain *Origen* did, before he was a Presbyter. *Origenes licet nondum Presbyterii gradu positus, ab Episcopis, qui ibi erant, non ad disputandum solum, sed etiam ad Scripturas explicandas magnopere in ecclesiastico consessu rogatus est. Euseb. lib. 6. cap.* 13. Origen though he had not yet attained the degree of a Presbyter, yet he was earnestly intreated by the Bishops who were there present, not onely to dispute, but to explain the Scriptures in a Church-assembly.

Well then, having advanced so far, though with much weakness, yet I hope with some evidence of truth, That primarily Preaching belongs to a Bishop, and but secondarily to the Presbyter *ex licentia Episcopi*; There is one difficulty behind to remove, before I leave this part of my undertaking; concerning the non-preaching of Bishops. For if they be properly the Doctors and Pastors of the Church, it seems altogether inexcusable, that they preach not at all, or very seldome. To this I offer three things to be seriously considered.

First, that if they be hindred by Sickness, old age, or some other natural or even accidental defects, that I suppose will be easily confest a sufficient reason to excuse them from it.

Secondly, If they shall be encumbred with multiplicity

of buſineſſe in the Government of the Church (as ſurely ſince the encreaſe of Chriſtians, and the enlarging of Pariſhes and Dioceſes, they find daily more than enough,) that alſo cannot but be allowed to be a moſt juſt and reaſonable excuſe. Elſe why doth St. *Paul* make κυβερνήσεις Governments an office in the Church? An office which all muſt grant is of as great uſe, as any in the Church of God, and which the ſame Apoſtle appropriates to a Biſhop, 1 *Tim.* 3. 5. πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; *how ſhall he take care of the Church of God?* To take care of the Church of God is Eſſential to that ſuperiour order, as the very name imports.

Thirdly, ſuppoſing there be no ſuch Impediment, yet if they ſend others as their Curates to inſtruct Chriſtian people in all things neceſſary for Salvation, they Preach by their Proxies, as the Apoſtles Preached, when they came not themſelves, by the Evangeliſt. *Valerius* Biſhop of *Hippo* being a Greek born, and not skilled in the language of the *Africans*, could not Preach to the people himſelf, but imployed St. *Auguſtine*, being then but a Presbyter, to Preach in his ſtead; And that was then *contra morem Eccleſiæ* for a Presbyter to Preach in the preſence of a Biſhop; And yet *Valerius* was an excellent good Biſhop. *Poſſidon. in vit. Auguſt.*

Fourthly, that if they write Confutations of Errours, or Comments upon the Scripture, or Directions of holy Life, as Epiſtles to their people, for the admonition of them in their duty, they Preach by ſo doing. Many of the Primitive Biſhops, becauſe they could not through diſtance of place inſtruct their people *viva voce*, did it *per Epiſtolas Encyclicas*, circular or orbicular Epiſtles; of this ſort were the Epiſtles of *Clemens Romanus*, St. *Ignatius*, St. *Cyprian*, in whom are frequent Epiſtles to be found

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to the Clergy and people of his Dioceſe: And of this ſort were the Epiſtles of St. *Paul*, and the Catholick Epiſtles of St. *Peter*, St. *James*, St. *John*, and St. *Jude*. But if none of theſe be ſatisfactory, take for a full and final anſwer the Apology of *Gregory Nazianzen* a Learned and holy Biſhop, who being taxed by *Keleuſius* the Governour, for his ſilence and retiredneſs; In an Epiſtle told him this Parable.

The Swallows upon a time derided and ſcoffed at the Swans, becauſe they did flie the converſe of men, and betook themſelves to Lakes, Rivers, and Deſert places; were ſuch enemies to Muſick, that they ſung but little; and when they did, they ſung to themſelves alone, and no body heard them, as if they were aſhamed of their Melody: whereas they the Swallows affected the company of men, and lived about Houſes and Cities, and ſung continually. The Swans at firſt would not vouchſafe to anſwer; but when they did, they thus excuſed themſelves. If any come when we lift up our wings to the Weſt, and warble out our harmonious Ditties, they may perceive, though we do not ſing much, yet our Muſick is artificial: But you make ſuch continual chattering, that you are grievous to them that hear you; you enter into mens Houſes and moleſt them with your daily obſtreperouſneſs; and this is the cauſe why you diſlike us, becauſe your ſelves are over-garrulous. Thou underſtandeſt what I mean, as *Pindarus* ſaith, thou mayeſt find my ſilence better than thy garrulity. For Concluſion, Ile tell thee a Proverb very ſhort, but true, τότε ἄσονται κύκνοι ὅταν κολοιοὶ σιωπήσωσιν, *then the Swans ſhall ſing when the Fackdawes hold their peace, vid. Greg. Naz. Epiſt. prima ad Keleuſium Præſidem.*

By this time the Judicious Reader may eaſily perceive how many things in His Majeſties Directions con-

cerning the Person employed in Preaching, are taken out of the Archives of the Church, and derived from Venerable Antiquity, as

First, that actual Preaching by forming Discourses of their own upon the Scriptures was not anciently the work of every Priest, being not simply necessary to their order.

Secondly, that Preaching was restrained to the choicest persons for Gravity, Prudence, and Learning.

Thirdly, that no Priest might Preach without a Licence.

Fourthly, that none can justly give a Licence to a Priest to qualifie him for Preaching, but the Archbishop or Bishop, they being the sole Pastors of the Church.

CHAP. III.

How it was managed in the ancient Church.

THe third part of my undertaking is to shew the prudent managery of this Preaching in the ancient Church; And this thing if it were accurately done might serve as a pattern upon the Mount for us all to conform unto. 'Tis a rule in Metaphysicks, that *primum in unoquoq; genere est regula sequentium*; the first and best of every kind is the rule of all that follows. Now the Fathers of the Church were the first and best Preachers for their Learning, for their Integrity, for their Freedom from secular Interests, for their Wisdom and Zele in saving Souls, as appears by the happy success of their labours in bringing so many Heathens to Christianity, so many Christians to Mortification and contempt of the World, and Martyrdom it self. But to give a perfect account

account of their practice (I confeſs) requires a man better verſed in Antiquity than my ſelf, who through want of time, books and other encouragements have been kept from thoſe flights which others have made into the lofty Regions of Antiquity; where the great Lights of the Church, the Stars of the firſt Magnitude, moved and ſhined: yet ſome few beams of their prudence I have obſerved, which may ſerve to ſhew His Majeſties late Directions in their genuine Colours, and render them more Illuſtrious.

And one act of prudence in them obſervable, was a careful and wiſe proviſion, that Sermons ſhould not perk up into the Tribunal with the Word, and ſit in the ſame Throne with it. To preſerve the Authority of the word of God entire and inviolate, they diſtinguiſhed betwixt the word of God and Sermons. They did not call their Sermons the word of God, as now, but uſed terms of diminution to denominate them by; as Homilies, Allocutions, Diſputations, moſtly they were called *Tractatus* by the Latine Fathers. Thus *Poſſidonius* in the life of St. *Auguſtine* calls all his Sermons *Tractatus*, Treatiſes; And thus St. *Auguſtine* calls his own Sermons upon the Goſpel and Epiſtles of St. *John*, *Tractatus*: And as they called their Sermons *Tractatus*, ſo they called the Preachers *Tractatores*, inſomuch that St. *Jerome* who Preached not *officio vocis*, ſeems to reckon himſelf amongſt the Tractators. *Non ſum tantæ felicitatis, quantæ pleriq; hujus temporis Tractatores*, I am not of ſo much dexterity as moſt Tractators of theſe times are. It is very certain, that as they oppoſed theſe Tractators in reſpect of their Authority to the Pen-men of holy Writ, ſo they did their Sermons and Writings to the holy Scripture, which they eſteemed as the infallible dictate of the holy Spirit; but the Sermons of the wiſeſt Tractators fallible

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and obnoxious to errour; And therefore when S. *Ferome* was taxed for reading of *Origen* an Heterodox Author, he excuseth himself, that he read him as he did other Tractators obnoxious to errour. *Epistola* 75. *adversus Vigilant.*

A second act of Prudence as I take it was this, that they kept the Pulpit from quarrelling with the Desk. Their Sermons did not interfere or clash with their Liturgy; though Preaching was frequent and had its due place and esteem, yet it was not so magnified as the Liturgy was laid aside, or curtailed to make way for a Sermon. There was no antipathy then betwixt Sermons and Common Prayers, they did not then walk as *Antipodes*, contrary one to another, nor were they as contraries, φθάρτικα ἀλλήλων, *destructive one to another*, but did afford one another their mutual help, and walk in the House of God as Friends, as may be demonstrated diverse wayes.

First, by the constant imployment of other Officers in Gods publick service besides Tractators; Namely Deacons, Psalmists, Lectors. The Preacher did not begin till the Reader had done. 'Tis observed in *Justin Martyr*, *Apol.* 2. εἶτα παυσαμένου ἀναγινώσκοντος, *when the Reader had done*, the Preacher made the Exhortation.

Secondly, by the time when the Sermons came in, which was *post recitationem Evangelii*, after the rehearsal of the Gospel; whence in after-times Sermons were called Postills (I conjecture) *quasi post ille*, because they were after the Epistles and Gospels.

Thirdly, by the solemn service after the Sermon every Lords-day. There were ever two parts of the Liturgy, the first and second service: The second service consisted of the Venerable Mystery of Christs Body and Bloud, and the Supplications, Interpellations, Thanksgivings wherewith it was Celebrated, which were standing forms,

and

and ſome of them derived from the Apoſtles, as *ſurſum corda, æquum & bonum, &c.* And if this Service did conſtantly follow the Homily, then the Sermon did not ſhoulder out the Liturgy, nor the Liturgy the Sermon.

Fourthly, by the ſingular reſpect the moſt famous Pulpit-men had for Liturgy in general. Not to ſpeak of St. *James*, an Apoſtolical Preacher, who compiled a Liturgy, as the Council of *Trullo* acknowledged long ago, and the Greek Church to this very day. It is well known that St. *Baſil* and St. *Chryſoſtom* were two incomparable Preachers in their times, and yet both lovers and compilers of Liturgies. 'Tis recorded by *Proclus*, *Patriark* of *Conſtantinople*, that St. *Baſil* and St. *Chryſoſtom* finding men through ſlothfulneſs and profaneneſs begin to nauſeate the length of the holy Liturgies compoſed by St. *James* and St. *Clemens* two Apoſtolical men; they contracted their Liturgies and made them ſhorter, that people might not through the ſubtilty of Satan apoſtatize from the Divine and Apoſtolical Tradition of Liturgy. *Biblioth. Patr. tom.* 4. *pag.* 15, 16. Now let the impartial Reader recollect all theſe Arguments, and judge whether in the opinion and practice of the ancient Church, the Sermon did quarrel with the Liturgy and caſt it out of the Church? And whether His Sacred Majeſty had not juſt cauſe to take care in His Directions that they ſhould fairly correſpond and agree together, and for that purpoſe to enjoyn the uſe of one aſwell as the other?

A third act of Prudence in the ancient Church, was the confining of themſelves and the Preachers to the occaſion of their meeting. If it were a Feſtival, to the commendation of that Saint, in whoſe Memory the day was obſerved. If it were a greater Celebrity, the Nativity, Epiphany, Paſsion, or Reſurrection of Chriſt; alwayes

alwayes they handled something fit to explain the Mystery: If it were not upon such a Festival day, they kept themselves to the Lesson read for the day. This *Justin Martyr* seems to intimate in the forementioned place, When the Reader hath done (saith he) the προεδρος, *i. e.* the Bishop in a Speech instructs and exhorts the people to the imitation of such Excellent things, τῶν ἡμῖν καλῶν τούτων, *these good things signanter* rehearsed in the Lessons. That this was the manner of after-ages, *Optatus* signifies in his writings against the Donatists; it was the manner of the Donatists (saith he) and of *Parmenian* by name, when they had begun to Preach upon the Lessons for the day, to fall from a due explication of them to the railing upon the Orthodox. *Nullus vestrum, qui non aliud initiet, aliud explicet. Lectiones dominicas incipitis, & tractatus vestros ad nostras injurias explicatis.* If the Authority of *Optatus* be not sufficient, we have St. *Augustines* own practice recorded by himself to second it, who in his Sermons *de verbis Domini*, does not only handle the Gospels read, but refers to them as the subject he was obliged to treat on. *Audivimus Evangelium & in eo, &c. Serm.* 1. *Sancti Evangelii capitulum, quod modo cum legeretur audivimus, valde me vexavit. Serm.* 4. *De lectione Sancti Evangelii hortatus est nos Dominus. Serm.* 5. Happily the Gospels read then, were not the same with ours read now in our second Service before the Communion. 'Tis certain that the use of Dominic ls, Epistles and Gospels for the day was very ancient. *Walafridus Strabo* will have them as ancient as St. *Jerom*, *cap.* 22. and not without some ground, for St. *Jerom* himself does make mention of them in his Book against *Vigilantius: Per totas orientis Ecclesias, quando legendum est Evangelium accenduntur luminaria, jam sole rutilante, non utiq; ad fugandas tenebras, sed ad signum lætitiæ demonstrandum.*

ſtrandum. In all the Churches of the Eaſt, when the Goſpel is read, Candles are lighted; not to drive away darkneſs, but by this ſign to teſtifie our joy. By this 'tis evident, that in S. *Hieroms* time ſome Goſpel was read, and 'tis probable ſome Goſpel in the ſecond Service at the Altar, becauſe there Candles were lighted and uſed. *Rabanus Maurus* goes higher, and ſaith, they obtained from the beginning, *Sed enim initio mos iſte cantandi non erat qui nunc in Eccleſia ante ſacrificium celebratur, ſed Epiſtolæ Pauli recitabantur, & ſanctum Evangelium; lib. 2. cap. 32. de Inſtitut. Cleric.* But that manner of ſinging which is now uſed before the celebration of the Euchariſt was not from the beginning, yet the Epiſtles of S. *Paul* and the Goſpel were read. The uſe of thoſe Dominicals was very ancient no queſtion, and ſo was the Preaching upon them; and it were a happy thing if Preachers, as anciently, were ſtill confined unto them.

Firſt, to hold correſpondency with the ancient Catholik Church, whoſe example layes a moral obligation upon us of imitation in things lawful and laudable τὰ καλῶς κεῖσθαι.

2. To hold Conformity with ſome eminent reformed Churches. The Lutherans retain the cuſtom of Preaching upon the Dominicals.

3. To prevent wild Vagaries and Excurſions when men are left to themſelves.

4. To acquaint the people with thoſe parts of Scripture, and the meaning of them, which moſt concern their ſalvation. For ſuch ſingular wiſdom is uſed in the Epiſtles and Goſpels for the day; that as the Goſpel lays before them the myſteries of our Redemption, ſo the Epiſtles all the Rules of holy life. The Goſpel is a Record of the Life and Death of our bleſſed Saviour; the Epiſtles are Inſtructions for the edification of the Church

in pious and Christian Conversation. The Gospel represents unto us the prime Principles and Foundations of Christianity; the Epistles contain Superstructures upon the Foundation. And if those were duly and faithfully explained to the People, the knowledge of them were sufficient to guide them in the way to Life Eternal, and would prevent an horrible abuse of the Scriptures by peoples petulancy in meddling with Obscure, Prophetical, Apocalyptical parts of Scripture, which they understand not, and for want of understanding wrest to their own destruction.

A fourth Act of Prudence it was in the ancient Church, That in order to the preservation of Peace and Piety they would not suffer all men that were licensed to preach out of their own stock and abilities, but required them to preach *ex thesauro Ecclesiæ*, out of the treasures of the Church. All men that did preach, did not undertake it of their own store, of their own judgment and invention, making and composing Sermons as they pleased; but they borrowed out of the treasures of the Church, and read the Homilies of the Fathers. Thus it was ordered in the Council of *Vase*, *can.* 4. Power being granted to the Presbyters to preach in every City; in case they were hindered by any infirmity, the Deacons were enjoyned to read the Homilies of the Fathers, *Sanctorum Patrum Homiliæ recitentur.* And the reason follows; *Si enim digni sunt Diaconi quæ Christus in Evangelio locutus est legere, quare indigni judicentur sanctorum Patrum expositiones publicè recitare?* If the Deacons be worthy to read the Gospel of Christ, why should they be thought unworthy to rehearse publickly the Expositions of the Fathers? And this gives us some ground of conjecture, that the Presbyters read Homilies of the Fathers too; for certainly not onely Deacons and Presbyters, but even Bishops them-

themſelves did ſo. *Gennadius* in his book *de illuſtribus Eccleſiæ ſcriptoribus* teſtifieth, that *Cyril* Biſhop of *Alexandria* had written Homilies, which many biſhops of *Greece* u ed afterwards: *Cyrillus* (ſaith he) *Alexandrinæ Eccleſiæ Epiſcopus Homilias compoſuit plurimas; quæ ad declamandum à Græcis Epiſcopis memoriæ commendantur*; *cap.* 57. *Sixtus Senenſ. lib.* 4. *pag.* 222. *Cyril* Biſhop of *Alexandria* compoſed many Homilies, which the Greek Biſhops getting by heart preached unto the People. This may haply ſeem a diſhonourable thing to ſome men to be thus limited; but if it may tend to the peace of the Church, it ought not to be grievous. How requiſite ſome ſuch Order is in this Church, where ſo many are imployed in Preaching, who through faction do καπηλεύειν, make merchandiſe of the Word of God, or through want of Learning turn Plagiaries, and do *vivere ex rapto*, preach Sermons in Print, and oftentimes according to their prepoſſeſsions take the worſt, and leave the beſt; is eaſie to diſcern: For had they not better be appointed where they ſhould borrow ſtuff for their weekly tasks, be limited and confined to the Homilies of the Church, and the Fathers of the Church; than be ſuffered to rake into the kennels of Faction and Schiſm, out of which they firſt ſuck poiſon themſelves, and then propine it to their hearers?

A fifth Act of Prudence in the ancient Church was, A wiſe Accommodation of themſelves to the capacity of their hearers, avoiding in their Sermons the diſcuſsion of ſublime and ſubtil Queſtions, which conduced not to the Edification of their Auditory: They generally diſtinguiſhed betwixt τὰ ἔκτοσε and τὰ ἀπόῤῥητα, things to be publiſhed and things to be kept ſecret: they did not think it meet to publiſh all the myſteries of Chriſtianity to them who were not *Imitiati*, Initiate in the ſchool of Chriſt, as

Heathens, &c. Neither did they judge it expedient to handle high and difficult Questions before the unskilful Multitude, though *Initiati*, Initiate in the school of Christ; but condescended in their Sermons to the understanding of the Vulgar. From hence it was that they called their Sermons Homilies: An Homily is a familiar Sermon or Speech, accommodated to the sense and understanding of the Vulgar. It is a memorable and grave sentence of the Emperour *Constantine*, recorded by *Eusebius*, *lib.* 2. *de vita Constant. cap.* 67. Such Questions as no Canon or Law of the Church hath prescribed, but are the products of dissolute Idleness, though they may serve to exercise the sharpness of the wit, we are to lock up in the closet of our Breasts, and neither rashly broach them in the Conventions of the People, nor inconsiderately commit them to the ears of the People. For what man is there amongst many that can accurately understand them, or worthily explane the meaning of such Mysteries involved in so much obscurity? And if any man be so conceited of himself, as he thinks he can do it; who are they amongst the People that can understand them? Or who is he at length who can meddle in the indagation of such curious Questions without danger of Lapsing? Wherefore Loquacity in such things is to be restrained, lest that we either through imbecillity of wit fail of the true explication of them, or the hearers through the tardity of understanding come short of a right apprehension of them, and so fall into a necessity or blaspheming, or dissention among themselves. So far the Emperour. And that Rule of Prudence he commends, was carefully observed by the Ancients in their popular Sermons. *Gregory Nyssen* writes of his Father *Basil*, in the beginning of his *Hexameron*, that he did not *Verborum contentiones aucupari, nec facilè sese quæstionibus implicabat, sed simplici ver-*

verborum expoſitione audientium ſimplicitati ſic orationem ſuam accommodabat, ut variam tamen externæ philoſophiæ doctrinam redolens peritioribus etiam ſatisfaceret: Latin. edit. pag. 284. *excuſ. anno* 1562. The ſumme whereof is this, That he did not ſeek after contentions of words, nor lightly involve himſelf in hard Queſtions, but by a ſimple expoſition of the Text applied himſelf to the capacity of the hearers. *Metaphraſtes* writes of S. *Chryſoſtom*, that having once ſoared aloft in a Sermon above the reach of his hearers, a certain woman met him, and reprehended him openly for his unprofitable Sermon, which being above her underſtanding, ſhe had not gained that by it ſhe expected at her coming: Whereupon that holy Father afterwards deſcended from that ſublimity of matter to ſuch ſimplicity and plainneſs in the courſe of his Preaching, as he might be underſtood of all that heard him; μόνῃ δ' τῇ διδασκαλίᾳ καὶ τῇ τῶν ἀσθενῶν ἐπισκέψει σχολάζειν ἔκειτον, *Savil. pag.* 383, 384. He reſolved to apply himſelf to the inſtruction and care of the weak. S. *Auguſtine* in his 11. Sermon *de verbis Domini*, treating of the ſin againſt the Holy Ghoſt, ſaith, *Semper in Sermonibus quos ad populum habui, hujus quæſtionis difficultatem moleſtiámq; vitavi:* Always in my Sermons which I had to the People, I avoided that difficult queſtion. And in 157. *Epiſt. ad Optatum*, touching upon that nice queſtion, *Whether the Souls were traduced by generation, or infuſed by creation?* he writes, *In tam multis opuſculis meis, nunquam me fuiſſe auſum de hâc quæſtione definitam proferre ſententiam*; In ſo many Works of mine, I never durſt publiſh my Opinion in that point. Thus for the matter of his Doctrine, this Father was careful it ſhould not conſiſt of curioſities; and ſo he was for the manner of his Style, whence he had that as a Proverb in his mouth, *Malo ut me reprehendant Grammatici, quam non intelligant populi: Sixtus Senenſ. lib.* 4. 205.

If any shall object, That S. *Augustine* notwithstanding this in his books *de bono perseverantiæ* does contend earnestly for the preaching of Predestination, a profound, intricate, and abstruse point of Divinity.

That this may seem no diminution to the prudence of the ancients, I return three things by way of answer.

First, That he does it with some limitation, where the Auditory were capable of it. He would not have it preach'd promiscuously to all. *Dicatur ergo verum, maximè ubi aliqua quæstio ut dicatur impellit, et capiunt qui possunt. Facile est enim, imo stabile, ut taceatur aliquod verum propter incapaces. Nam utile est illud domini, Adhuc multa habeo vobis dicere, sed non potestis ista portare modo*; *et illud Apostoli, Non potui vobis loqui, quasi spiritalibus, sed quasi carnalibus.* Let truth be spoken, when necessity requires it, and men are able to receive it. It is obvious that, and certain, that some truth is to be concealed for the incapacity of the hearers. For that is profitable, which our Lord and Saviour saith, *I have many things to say unto you, but you cannot bear them now:* And that of the Apostle, *I could not speak unto you as unto Spiritual, but as unto Carnal, even as unto Babes in Christ.*

Secondly, That St. *Augustine*'s design was not to have the speculative part of Predestination preach'd, or that abyss of Gods counsell dived into; but to have the effect of that decree, as he had conceived on't, maintained in Sermons; namely Free grace; that grace was not given *secundùm merita.* For we must know, that St. *Austin* was singular in using that weapon of Predestination against the Pelagians for the defence of Grace. He defined Predestination to be a preparation of Grace, and Grace to be an effect of Predestination; and thereupon opin'd, that

that they mutually inferr'd one another, and that wheresever Free grace was preach'd, Predestination was preach'd also. This is evident by an ocular demonstration in that book of the Fathers: for he avoucheth confidently, That St. *Cyprian* preach'd Predestination in those words, *In nullo gloriandum est, quando nostrum nihil est.* We must glory in nothing, because nothing is ours. *His Cypriani verbis proculdubio prædestinatio prædicatur.* In those words (saith the Father) of *Cyprian*, without all doubt Predestination was preach'd; by this it should seem, that S. *Augustine* onely intended the preaching of Free grace. But whatsoever his intention was, and how innocent soever his meaning, yet,

Thirdly, I answer, That this was apprehended in S. *Augustine* as a great Novelty, not onely by the *Massilians*, who ceased not to clamour against him for it; but by them also who were as great Assertors of all kinds of Grace in opposition to the Pelagians, as he himself. For thus saith *Hillary*, The Orthodox complain, what necessity was there *hujusmodi disputationis incerto, tot minùs intelligentium corda turbari? &c.* That the minds of so many Christian people should be troubled with this doubtful disputation. The Catholick Faith hath been defended so many years, by so many Tractators, by so many books of yours and others, as well against other Hereticks as against the Pelagians, without this Definition. And *Prosper* in an Epistle to S. *Augustine* complained, that the *Massilians* charged this Doctrine of Predestination with contrariety to the Doctrine of the Fathers before, and the sense of the Church. And again, *obstinationem suam vetustate defendunt*, they defend their obstinacy by Antiquity. For certain he himself was so puzzled with this Objection concerning the Novelty of S. *Augustines* Doctrine, that he begs the favour of a pertinent Question, *Illud qualiter dila-*

diluatur, quæsumus patienter insipientiam nostram ferendo demonstres. 'Tis certain, though S. *Augustine* was a most renowned Champion of the Church at that time in the propugnation of Grace, and his Doctrine in the defence of Grace against the Pelagians was generally owned, approved of, authorized as Orthodox; yet that way of maintaining, by the new Topick of Predestination, was not esteemed of all hands either necessary or safe, but looked upon as *Additamentum Augustinianum*, and an intercurrent question. Happy was the Christian World when the Pulpit was delivered from the perplexities of that Doctrine, and so it remained for the space of three or four hundred years, till *Gotteschalk*, an irregular Monk in *France*, out of his Hypocondriack Zele fell a preaching it amain, and thereby raised a new violent storm in the Church, which for the space of eleven years miserably tossed, rent and shaked the Ark of Christs Church, even to the danger of shipwreck. *Gotteschalk* himself escaped not the fury of the Tempest, for by two Synods he was condemned, one at *Mentz*, another at *Rhemes*; and when in the last he malapertly behaved himself towards the Bishops there, he was ordered to be whipp'd; and, lest he should draw away Disciples after him, he was committed to prison. But *Remigius* Bishop of *Lyons*, moved with commiseration towards this miserable Monk, called another Synod at *Valentia* in *France*, wherein as *Gotteschalk* found some favour, so by a Christian moderation and a wise accommodation of things, the heats were allayed; yet in the explication of the first Canon they do acknowledge, that the questions of Prescience and Predestination were such, as thereby the minds of Christian people were scandalized; and therefore ordered, that for the future men should preach *ex maternæ Ecclesiæ visceribus*. Thus ended the tragedy of *Gotteschalk*.

But

But as *Euphorbus* was born again in *Pythagoras*, and as the mind of *Jovinian* was revived in *Vigilantius*, according to S. *Jerom*; ſo was the ſpirit of *Gotteſchalk* revived in *Luther*, who in the heat of oppoſition maintained not onely that Predeſtination was to be preached, but Predetermination alſo, that all things came by neceſsity. *Eraſmus*, a perſon of incomparable learning and moderation, applied an Expedient to the growing of this Evil; but *Luther* as a phrenetick Patient threw away the phyſick, and flew upon the face of the Doctor that preſcribed it: and yet afterwards in cool bloud conſidering the ſcandal might be taken at the abſurdity of this Doctrine, he retracts, leaves an Antidote upon record againſt the poiſon of it, *in enarrat. ad cap. 26. Gen. Hæc ſtudioſè & accuratè monere & tradere volui, &c.* Theſe things I deſired purpoſely to give warning of, becauſe after my death many may bring forth my books, and from thence confirm all manner of Errours and Madneſs: I did write indeed amongſt other things, That all things were abſolute and neceſſary; but I added withall, That God was to be looked upon as he had revealed himſelf in his Word: *Vos ergo qui nunc me audiſtis, memineritis me hoc docuiſſe, non eſſe inquirendum de Dei abſconditi Prædeſtinatione*; You therefore which now hear me, I pray remember that I taught this, That we ought not to ſearch into the Predeſtination of God.

But howſoever *Luther* faultred in the matter, yet *Zanchy* will ſtand to his tackling, and he undertakes to maintain, *Miſcell. de prædeſtin. Sanctorum cap.* 5. That the Preaching of Predeſtination was not onely lawful and profitable, but neceſſary. But thank God he begins with a good Caution; Though Predeſtination is to be preach'd (ſaith he) yet *Sobriè & prudenter, juxta ea quæ de hâc re in Scriptura revelata ſunt; hoc eſt, ſermone ita attempe-*

rato, ut neq; ad licentiam neq; ad desperationem adducat, sed ad ædificationem faciat: Soberly and prudently, according to what is revealed in the Scripture, *i. e.* in such a manner as may neither lead men to licentiousness nor desperation, but promote their Edification. Strict Terms, and hard to be performed by men of all Persuasions, if not impossible: yet in the Demonstration he is more cautelous still; for there explaining what Predestination it was which was taught in the Gospel, and ought to be preached, he thus describes it; *Præcipua pars Evangelii est doctrina de incommutabili electione eorum, qui credunt in Christum ad vitam æternam; & æterna & incommutabili reprobatione eorum, qui nunquam in Christo verè credunt:* The principal part of the Gospel is the Doctrine of the immutable Election of them who believe in Christ to life eternal, and the eternal and immutable Reprobation of them who never believe truly in Christ. Whatsoever the meaning of the Author be in this Argument, yet his words are capable of such a sense as make for the preaching of a Conditional Election and a Conditional Reprobation: but we must bear with *Zanchy* at this time, who was upon a design of calling in *Luther* and *Melanchthon* as Auxiliaries to help him at a dead lift against *Erasmus*, and therefore was forced to state the Question in such a latitude as might admit of them his Parties, though they differed as much from *Zanchy* in their judgments about Predestination as *Erasmus* himself. It skills not much how that learned Theologue discharged himself of his Undertaking, nor what he opin'd in the matter; we have the judgment of two great Lights of our Church to confront him, and balance his Authority in the Reformed Churches; one is the learned and reverend Bishop of *Salisbury*, Dr. *Davenant*, who in his Epistle to *John Duræus*, commending of some soveraign Remedies for composing

poſing the differences betwixt the Lutherans and the Calviniſts, one whereof is occaſioned by the diverſity of judgment about Predeſtination, he writes thus, *p.* 117. *A popularibus concionibus ac vernaculo ſermone conſcriptis tractatibus removeantur arduæ omnes, & indeciſæ controverſiæ, & habeantur potiùs inter exercitamenta ſcholarum quàm alimenta animarum. Nullo enim incommodo ſubtiles quæſtiones & perplexæ controverſiæ à pulpitis abeſſe poſſunt, at charitas, quæ ex talium quæſtionum ventilatione læsi ſolet, abſq; extremo animarum periculo à cordibus Chriſtianorum abeſſe non poteſt. Ludit illis animus vulgi, non proficit; & cùm ludere deſierint, hiſce controverſiis minimè intellectis, pugnare inter ſe incipiunt, & digladiari:* Let all hard and undecided Controverſies be far removed from popular Sermons and Treatiſes written in the Vulgar Tongue, and let them rather be accounted the Exercitation of the Schools, than the Food of Chriſtian Souls. For ſubtil and perplexed Controverſies may without any detriment at all be abſent from the Pulpit; but Charity, which is broken by the ventilation of ſuch Queſtions, can without extreme danger be wanting to Chriſtian ſouls. The minds of the Vulgar are not edified by them; they do but play and make a ſport of them, and when they have ceaſed to play with them, for want of a right underſtanding of them, they begin to ſcuffle about them, and quarrel one with another even to Daggers-drawing. The other is the late Lord Biſhop of *Norwich*, Dr. *Hall*, who in his *Clerum* to the Synod of *Dort* tells them, that there was *Duplex Theologia, Scholaſtica & Popularis; hæc religionis baſin ſpectare videtur, illa tectorii formam & ornamenta reſpicit; hujus cognitio Chriſtianum facit, illa Diſceptatorem:* There is a twofold Divinity, one Scholaſtical, another Popular; Popular Divinity concerns the foundation of Religion, Scholaſtical the ſuperſtructures

and ornaments; the knowledge of Popular Divinity makes a man a Christian, of Scholastical a Disputant. And having afterward sharply snibb'd the curiosity and presumption of common people for prying into Gods Decrees, and discoursing of the manner of Predestination, he adds, *Neq; tam plebem incuso isthic, quam Doctores ipsos, qui hac tam parum tempestivè populi auribus animisq; oggesserint. Imprudenter sanè factum, ita hæc abstrusissima mysteria à suggestis palam sonuisse, quasi in iis solis Christianorum res unica constitisset.* Neither do I accuse the People so much for this, as the Teachers themselves, who so unseasonably infused those things into the ears and minds of the People. It is an high act of Imprudence certainly, that those most abstruse Mysteries should be handled openly in the Pulpit, as if the life and soul, the substance of Christianity consisted in them alone. And a little after he saith, That there were two things very much infested the Batavian Churches, *Nimium acumen, & nimia prophetandi libertas*; Too much Curiosity, and too great liberty of Propheſying. I wish to God the Britannick Churches had not cause to complain of these evils also: But if we look upon the present face of things, or trace our late Confusions to the original, we shall find that Liberty of Propheſying and Dogmatizing about Predestination hath had no small influence into our miseries. Just cause then had His Sacred Majesty to set bounds to the Liberty of Propheſying, and to prohibit the itch of Disputing or handling those high speculations of Gods Decrees in popular Sermons; from which, as from a source or fountain, such waters of *Marah*, and waters of *Meribah*, of Contention, have continually flowed. And moreover, to confine Preachers to Catechetical Doctrine, more fit to edifie men in faith and holy life; as the manner was in former times. *Lindwood* tells us in *lib.* 1. *de officio Archidiaconi*,

diaconi, That the Arch-deacon by his office was to see, that every Presbyter, who had a cure of souls, should preach to his people the Articles of the Apostles Creed, the Ten Commandments, the Two Commandments of Love, and against the Seven deadly Sins, &c. And if people would still content themselves with such salutary Doctrine, and Ministers would confine themselves to such safe and profitable Divinity, no doubt but truth and piety would flourish, and abundance of peace, so long as the Moon endureth.

The sixth and last act of prudence I shall mention, was their constant and faithful preaching of obedience to all superiours in Church and State; whereby they kept the people in an admirable subordination; gained a huge repute to Christianity, and prevailed much upon the gainsaying world. For superiors in the Church, they taught people to be subject to their Priests, and both Priest and People to their Bishop; and that with so much zeal and earnestness, that tis wonderful to see how St. *Ignatius* (a holy Martyr, and a Father contemporary with some of the Apostles, and one of those 500 that saw Christ in the flesh after his resurrection) in his genuine Epistles does in every page almost inculcate this Doctrine of peoples Subjection to their Deacons, Priests, and Bishops. And St. *Hierom*, who when angred, though touchy, and something unequal to that superiour order; yet when pacifick, and undisturbed, how gravely does he admonish his Friend *Nepotian* to be subject to his Bishop, and to receive him as the parent of his soul; seeing what *Aaron* and his Sons were in the time of the Law, that the Bishop and his Priests are in the time of the Gospel?

For their superiors in the State, they taught as St. *Paul* and St. *Peter*, *Christian people to be Subject to the higher powers*:

powers for the Lords ſake ; not onely when they were Chriſtians, but when they were Heathens, Tyrants, Perſecutors of Chriſtians ; And this they did, when Chriſtians were numerous, and ſtrong enough to have caſt off the yoke of obedience, if it had been lawful. They condemn'd Rebellion, not onely as inconſiſtent with Chriſtianity, but alſo deſtructive to the doctrine of the croſs ; whereby it came to paſs, that inſtead of raiſing an army of Rebels againſt their Emperors, they raiſed an holy army of Martyrs, who reſiſted unto bloud ſtriving againſt ſin, and by their bloud did ſow the ſeeds of Chriſtianity, and conquer'd the Heathen World. Their Doctrines to this purpoſe are collected by *Hugo Grotius, de jure belli, lib.* 1. *cap.* 4. I ſhall therefore ſuperſede the trouble of preſenting the Reader with thoſe luculent teſtimonies, and onely inferr from hence, How much Miniſters are beholding to His Sacred Majeſty, for calling them out of their by-paths and new wayes, into the good old ways wherein the Apoſtles, and Apoſtolical preachers walked ; in taking all occaſions faithfully to inſtruct Chriſtian people in their bounden duty of ſubjection and obedience to their governours, ſuperiour, and ſubordinate of all ſorts. And how much Chriſtianity it ſelf owes to his Majeſty for taking care that no fowle ſpots by the Antichriſtian Doctrines of rebellion, ſhould be caſt upon the face of that beautiful Virgin.

CHAP.

CHAP. IV.

What Innovations have been introduc'd in these latter times.

THe fourth and last part of my undertaking, Is to exhibit a Scheme of some Innovations introduced concerning preaching. It cannot be denyed, but preaching hath arrived to as much perfection amongst us in this Church, as in any Church of Christendome: since the Knowlege of arts and tongues have flourished, and artificial methods have been devised, and these improved by frequent practise, many have approved themselves excellent preachers. But as time and chance happen to all things: so they have done to this preaching. By the lovers of novelty and change, some accessions have been made to this practise, which have much altered the face, and complexion of it. And though people discern them not when once made legitimate by general custom and observance; yet surely as *Tertullian*, *quod primum verum*, and as St. *Hierom*, *sine istis mundus Christianus fuit*. The world was Christian without these for the space of 1500 years, and so may be still. It would be too long to enumerate all the Novelties of this kind, that are insensibly crept in upon us, and insist upon them at large. As *profanas* as *vocum novitates*, which St. *Paul* admonisheth us to avoid; the affectation of new forms of words, canting language, &c. The preaching sometimes half a year upon a text, nay upon one Doctrine sometimes. The cogging of doctrines out of a text ἐν τῇ κυβείᾳ by sleight of hand, as Gamesters do their Dice to cheat, and deceive. These and many more might be rehearsed; But I shall onely

onely inſiſt upon ſome few, which are more general, and of dangerous conſequence.

And one of theſe, I take to be the uſe of conceiving long prayers of our own before Sermon. A thing ſo novel, that howſoever it be looked upon as an eſſential part of a Sermon, and finds general favour, and patronage amongſt the many; yet it is but of yeſterday; born into the world ſome years ſince the Reformation it ſelf, and can ſcarce yet write fourſcore years old. It were happily prejudice enough againſt this uſage, that in a Church where Liturgy is eſtabliſh'd for Gods publick worſhip, and a Liturgy ſo well ſtored with Divine and Heavenly Collects for all occaſions neceſſary, theſe Pulpit-conceptions are altogether needleſs. But beſides this, if it be brought to the touch, it will be found a meer novelty. For whereas the great Patrons of this Liberty, pretend Goſpel-antiquity for all they do, here they are at a loſs, and can ſhew neither Command nor Example to juſtifie their practiſe. There is no Command for it in the Goſpel, nor any Example of Chriſt or his Apoſtles: though there be many of their Sermons upon Record, yet no mention of any praying before them: Nay, which is more, there is no Church-antiquity for it neither. I know tis avouch'd byſome very learned men, as *Ferrarius de ritu concionum, Lib.* 1. *cap.* 8. Mr. *Thorndike* in his book of religious aſſemblies, *cap.* 7. *pag.* 228. *That the Fathers begun their Homilies with prayers*; But what manner of prayers were they? Some *vota pacis*, or benedictions of the people, or implorations of Gods aſsiſtance in ſome ſhort ejaculations. *Ferrarius* exemplifieth in the practiſe of St. *Paul*, who begun and ended his Epiſtles with ſhort prayers; And moreover teſtifieth, that the Fathers uſed ſuch kind of prayers, not onely in the beginning of their Sermons, but ſometimes in the midſt of them alſo: when they were about

about to treat of a matter of difficulty, they did in a short prayer implore Gods assistance, as may be seen frequently in the Homilies of S. *Chrysostom. Ferrar. lib.* 1. *cap.* 23. There is a prayer ('tis confess'd) that S. *Ambrose* used before his Sermon extant, but it was a short prayer, a form of prayer constantly used without variation: And there is something may justifie S. *Ambrose* in this practice, which extends not to all; he was an Archbishop, and invested with power to regulate and order the publick prayers of the Church in all his Diocese, and so had singular Authority to compose a Collect for himself upon some exigent of the Church. It will not follow from hence, that every green-headed fellow may take a liberty of conceiving prayers before his Sermon thirty or forty times as long as S. *Ambrose*'s prayer was, and vary every Lords day, nay twice a day sometimes, and obtrude those upon the World as all the Common prayers requisite in a Church.

But they have another Plea (I see in Mr. *Bernard*) for the Antiquity of these Conceptions before Sermon, from the Authority of S. *Augustine*, who in his fourth book *de Doctrina Christiana cap.* 3. saith, *Si enim regina Esther oravit pro suæ gentis temporaria salute loquutura apud regem, ut in os ejus Deus congruum sermonem daret; quanto magis orare debet, ut tale munus accipiat, qui pro æterna hominum salute in verbo & doctrina laborat?* If Queen *Esther* prayed for the temporal safety of her Nation, when she was to speak before the King, that God would put into her mouth congruous words; how much more ought he to pray for such a gift, who labours in the Word and Doctrine for the eternal salvation of Mens souls? But whether S. *Augustine* intend publick or private prayer is not here express't. 'Tis certain *Esthers* prayer was private. If publick prayer, whether he intends a prayer of the

Churches compoſing, or of our own conceiving, is not mentioned. In the 15. *cap.* of the ſame book we have another paſſage to the ſame purpoſe; *Ipſa jam hora ut dicat accedens, priuſquam exerat proferentem linguam, ad Deum levet ſitientem animam:* The hour being come that he ſhould ſpeak, before he opens his mouth, let him lift up his thirſting ſoul. But this may be done by a mental prayer; and it ſeems the Father ſpeaks of that; for he ſaith, Before he makes uſe of his tongue, let him lift up his thirſting ſoul. That he could not intend a publick vocal prayer, I think is manifeſt by the 12. Canon of the Milevitan Council, wherein S. *Auguſtine* himſelf was preſent, when it was by him and other Fathers decreed, That no prayers ſhould be uſed in the Church, *Niſi quæ à prudentioribus tractatæ, vel comprobatæ fuerint in Synodo, nè fortè aliquid contra fidem per ignorantiam vel per minus ſtudium ſit compoſitum:* But ſuch as were firſt examined by the more prudent, or appointed in an open Synod, leſt haply ſomething againſt the Faith, either through ignorance or careleſneſs, fall from any. If any man queſtion whether S. *Auguſtine* were preſent in this Council, and had a hand in this Canon, let him hear what *Micrologus* ſaith, *cap.* 5. *de authenticis orationibus*; *Nam octavum Africanæ provinciæ concilium (cui ſanctus Auguſtinus, immo ducenti & quatuordecim ſancti Patres interfuerunt) cap.* 12. *ita conſtituit, Nullæ preces vel orationes dicantur, niſi quæ in concilio fuerint probatæ:* The eighth Council of the Province of *Africa* (wherein S. *Auguſtine* and two hundred Fathers more were gathered together) ordained, That no prayers ſhould be uſed, but ſuch as were approved of in the Council. And the third Council of *Carthage*, wherein S. *Auguſtine* alſo was preſent, made a Canon to the ſame purpoſe. If S. *Auguſtine* himſelf, and ſo many Fathers in two Councils, interdicted the uſe of all prayers

ers in publick, but such as were approved of in open Synod; then S. *Augustine* cannot be understood of prayers of our own conceiving, but either private prayers, or publick prayers of the Churches composing. It is no vain conjecture therefore of *Walafridus Strabo* upon S. *Augustines* own practice; for he observing that S. *Augustin* concluding many of his Homilies with this clause, *Conversi ad dominum*, used to subjoyn a Common prayer, *Sicut etiamnum solent sacerdotes in conclusionibus nocturnæ vel diurnæ Synaxeos orationes breves & collectas subjungere: Strabo* 22. In *Strabo* his judgment then it was nothing but a short Collect, such as the Priests used in the conclusion of their Nocturnal or Diurnal Office. They that have read S. *Augustines* Homilies, have taken notice I doubt not of that prayer; but because all have not the opportunity to observe it, I have here transcribed it: *Conversi ad Dominum Deum Patrem omnipotentem puro corde, et quantum potest parvitas nostra, maximas atq; uberes gratias agamus, precantes toto animo singularem magnitudinem ejus, ut preces nostras in beneplacito suo exaudire dignetur, inimicum quoq; à nostris actibus & cogitationibus sua virtute expellat, nobis multiplicet fidem, mentem gubernet, spirituales cogitationes concedat, & ad beatitudinem suam perducat.* Turning unto the Lord God Father almighty, let us render unto him all possible thanks, beseeching him with all our hearts, that he would out of his singular mercy and good pleasure vouchsafe to hear our prayers, drive away the enemy from our actions and thoughts, increase our faith, govern our minds, grant spiritual cogitations, and at last bring us to his happiness through Jesus Christ his Son. *Amen.*

This was S. *Augustines* prayer he concludes his Sermon withall sometimes; and yet if it be observed, it is no formal prayer, but an invitation to prayer, a Bidding prayer,

like that in our Canons. Bidding prayers, it ſeems, were in uſe before ours in the Canon. I wiſh to God that theſe later Ages had contained themſelves within the bounds and limits of his ſobriety and modeſty, we ſhould have had no cauſe then to complain of the innumerable evils occaſioned by the abuſe of this Liberty: As,

Firſt, the hiding and concealing the beauty of the Liturgy from the common people, which had ſhined as illuſtriouſly as the Sun at noon-day, had not this novel uſage (as the Moon) interpoſed it ſelf betwixt it and their ſight: Though all men that took up that faſhion did not foreſee the evil, nor intend it; Yet this was clearly the event and the deſign alſo of thoſe Empiricks, who pretended to a peculiar gift of prayer, and praying by the Spirit; for if they were guided by the Spirit in their Conceptions, and the Church not guided by the Spirit in her ſolemn Forms, what elſe could follow in the peoples Logick, but that the Common prayers of the Church were vain and ſuperfluous?

Secondly, the diſſemination of Falſe Doctrine. S. *Jerom* obſerves *lib.2. epiſt.81.* that there are many *Habentes affectum erroris, cum prædicandi eundem non habent libertatem*; Love errours, that have not liberty to preach it: And becauſe they have not liberty to preach it, by this new arrifice they learn to pray it, broach all manner of falſe Doctrine in their prayers. If the prayers of theſe men be not looked into as well as their Sermons, they'l pray all into confuſion, the King out of his Throne, Peace and Truth out of the Church, and People out of their Wits.

A third evil comes by this Liberty, is ſingular diſhonour to God, and ſcandal to Chriſtian People. For the moſt Seraphick of theſe men, when they venture upon extemporary prayers, happen to loſe themſelves oftentimes; and

and that their imperfections may not be diſcerned, they have an art to fill up the chaſmes with Humms and Haws, which the poor people are made to beleeve are the groanings of the Spirit; or elſe with miſerable tautologies, or which is worſe, execrable blaſphemies. If all the nonſenſe and blaſphemy were gathered together, which have faln from men in their effuſions of late time, they would make a volume as great as *Thomas Aquinas ſumms*. I ſhall πρὸς δόξαν foul a little paper with a narration of ſome of them, and thoſe no ſtories taken up upon common fame and flying report, but ſuch as were atteſted by perſons of integrity, and ear witneſſes.

We pray thee O God (ſaith one) *not onely to deſtroy Heaven, but all the glory that hath been in the Souls of thy people, and create a new Heaven and a new Earth, wherein may dwell the immediate aſhes of thine own glory.*

Though thou ſitteſt in the higheſt Heavens, yet thou beholdeſt all things, that are done here below, both in Heaven and Earth.

Let the Keys of our hearts (O Lord) *hang at the girdle of our God.*

O Lord tye our hands behind us, that we may not cut the throats of our own ſouls.

Another being at a loſs in his prayer, prayed God to give him Conſerve of Barberies.

At a Market Town in *Norfolk*, there being a ſolemn meeting in order to the ſetting up of the Presbyterian Government; when one had in his Sermon, given inſtruction to the Lay-Elders how to demean themſelves; and told them for that purpoſe, they muſt be as Chirurgions; have Ladies hands, Hawks eyes, and Lions hearts. A zealous Diſciplinarian taking upon him to pray over the Sermon, beſought God to give to the Lay Elders, *Ladies hands, Hawks eyes*, and *Lions pawes*. When

When the twelve Biſhops were ſent to the Tower in the beginning of the long Parliament, one in his prayer before his Sermon gave God thanks, *that he had ſet Chriſt Jeſus twelve ſteps higher upon his throne, than ever he was before.*

Another being to preach a Funeral Sermon, when the honeſt Curate had read the 8. *chap.* of *Eccleſ. verſe* 4. where *Solomon* delivered the Divine Maxim, *Where the word of a King is, there is power, and who can ſay to him what doeſt thou?* fearing the people might be poiſon'd with *Solomons* Divinity, uſed this Antidote in his prayer before his Sermon, *O Lord, though* Solomon *taught, that Kings might not be controld, yet we thy people know by thy ſpirit that Kings may be queſtioned, and called to account, &c.*

Another, when a great many Horſes dyed of the diſeaſe about him, deſired God in his prayer before Sermon, *to take off the Diſeaſe from innocent Beaſts, and lay it upon Men.*

The ſame at another time, *prayed God to forgive him and the people aſſembled the ſins of their* Norfolkneſs.

Another upon a defeat given to the Parliaments army by the Kings forces, uſed this expreſsion in his prayer before Sermon, *O Lord thou haſt gone forth with our armies, why doſt thou now hang an arſe?*

Was there euer ſuch unclean unhallowed ſtuff brought into the Sanctuary? did the Jewes when they were moſt profane, pollute the great name of God with ſuch lame and maimed ſacrifice? did ever the Heathen invoke their falſe deities in ſuch a rude and barbarous manner? who took care, *ne quid præpoſterè dicatur.* Let all ſober and prudent men judge, whether theſe look like dictates of the Spirit. Did the Spirit teach the Apoſtles ἀποβλέπειν,

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to speak wisely and sententiously? And does it now teach men to play the fool, and pray like mad men? Let men consider whether these deformed conceptions be comparable to the grave and solemn praiers of the Church, the production of 1500 years wisdome and experience; or whether it be fit to leave men to their liberty of praying in publick, when they have thus abused it to their own shame, to the scandal of people, and the infinite dishonour of God.

Another Innovation it seems to me, is the Preaching of very young men out of their own stocks and abilities. Amongst the Jews none were privileged to decide matters of Controversie in the Law, till they were learned in the School of a Doctor, and forty years of age. Our Lord and Saviour Christ, and *John Baptist*, begun not to preach till they were thirty years of age: For which cause the Church afterwards in several Canons forbad that any should be made a Presbyter till he was thirty years of age. The Canons are extant in *Gratian. distinct.* 78. I shall name onely the 11. *Can.* of the *Neocæsarian* Council. *Presbyter ante triginta annorum ætatem non ordinetur, quamvis sit probabilis vitæ; sed observet usque ad præfinitum tempus. Dominus enim trigesimo anno baptizatus erat, & prædicavit.* Let no Presbyter, though he be of a good life, be ordained, till he be thirty years, but let him wait till the time appointed. For our Lord and Saviour was baptized the Thirtieth year of his age, and then began to Preach. If there were no Canon upon Record to attest the sense and practise of the Church; yet the very title of Presbyter, which belongs to men of that order, were enough to doe it. For the word Presbyter is not onely *Nomen* ἀξιώματος, but ἡλικίας, a name of dignity, but of age; and insinuates, that they were all men of years admitted into that order. *Erasmus* in the life of St. *Jerom* testifieth,

teſtifieth, that when *Paulinianus* Brother to St. *Hierome* upon his ſingular merit was made Presbyter, before thoſe canonical years, *Hoc nomine poſteà calumniam ſtruxit Heronimo Joannes Hieroſolymitanus, quod infra legitimam ætatem, ad hoc honoris eſſet evectus, olim enim ante triceſimum annum nullus erat maturus honori Presbyteri.* John B. of Jeruſalem afterwards went about to detract from S. *Hierom*, becauſe his Brother was promoted to that order being under age: For anciently (ſaith he) before the thirtieth year, none were ripe for the honour of a Presbyter. In which words *Eraſmus* acknowledgeth both the antiquity of that cuſtome of the Church, and the great cenſure St. *Heirom* lay under, for promoting or ſuffering his Brothers Ordination before the legitimate age. And though happily our Church in the beginning of the reformation through ſcarcity of men to ſerve in thoſe Sacred offices, was forced to abate ſomething of the rigour of thoſe Canons, and admit men into the order of Presbyterate, before they were arrived to that maturity of years; yet there was no neceſsity of ſuffering them to preach *ex proprio*, out of their own ſtocks and abilities. If in the ancient Church, where none were Presbyters till they were thirty years of age, all Presbyters were not ſuffered to preach, but only ſuch as gave good ſecurity for the prudent managery of the office; it may ſeem an overſight to ſuffer young men to preach, and then leave them to their liberty in preaching. The Church of England hath paid dear for her indulgence in this thing; Nothing hath been more detrimental to the peace, order, and government of the Church; than the preaching of theſe youngſters, who not being rightly biaſs'd at their firſt ſetting out, through the fervour of youth, and ſome youthful luſts, as pride, vain glory, popularity, have often faln into the ſnare of the Devil, and proved deſperate Sect-Maſters, trum-

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pets of Schism and Sedition. If any have escaped this *Charybdis*, yet they have dash'd their foot against another *Scilla*, through their ungroundedness and unskilfulness in Divinity; for howsoever young men may be of pregnant parts, excell in subordinate Arts and Sciences, yet for want of years and maturity of judgment, they cannot be masters of such a sound body of Divinity, as is requisite for the undertaking so weighty a province. Divinity is a vast and comprehensive Science, full of depths and profundities; a great part of it Polemical; the very Practicals incumbred with many difficulties. Besides, to the right interpretation of Scripture, a duty incumbent on the Preacher, there is required acquaintance with the Writings of the Fathers; for in a Canon of our own Church, the Expositions of the Fathers are to be the rule of our Expositions; and how can such young men make this the Canon of their Interpretation, when they scarce know their Names, much less are conversant in their Writings? As every Man is not fit to make a Scholar, no more is every Scholar fit to make a Preacher. Men should be Divines before they are Preachers; and to be Divines there is time, and pains, and maturity of judgment required. Whereupon S. *Ferom* adviseth his friends *Nepotian* and *Pammachius*, *diu discere* before they did *docere*. He tells *Nepotian*, *De vita Cleric. Nolo te declamatorem esse & rabulam, garrulúmq; sine ratione, sed mysteriorum peritum:* I would not have you a declaimer, a jangler, and garrulous without reason, but skilful in Divine mysteries. He admonisheth *Rusticus* the Monk, *Si clericatus titillat desiderium, disce quod possis docere, ne miles antequam tyro, ne priùs magister sis quàm discipulus:* If the desire of being a Clergy-man tickled him, he should learn himself what to teach others, lest he should take upon him to be a souldier before he handled a weapon, and a master before he was a scholar.

Anciently it was required men ſhould be Divines before they were Preachers, but ſince men have turned Preachers before they were Divines, their Preaching hath been but ἐγκοπὴ πρόκοπὴ a backward forwarding of the matter; though Preaching hath gained, yet Religion hath loſt, and people have been led aſide into Sects and Factions. It was a memorable paſſage that *Eraſmus* relates of S. *Ferom* in his Life; S. *Ferom* once undertook to interpret allegorically the Prophecy of *Obadiah*, when he did not himſelf underſtand the literal meaning of it; this Comment of his was by many very highly extoll'd, when he himſelf was aſhamed to own it; whereupon afterwards he writes thus merrily of himſelf, *Fateor miratus ſum, quod quantumvis aliquis malè ſcripſerit, invenit ſimilem ſui lectorem. Ille prædicabat, ego erubeſcebam; ille myſticos ſenſus ferebat ad cælum, &c.* I confeſs I wonder, that though a man writes never ſo ill, yet he finds a Reader like himſelf. He highly commended it, I bluſh'd at it; he extoll'd the myſtical ſenſe unto the skies, I hung my head and ſecretly condemn'd it. What he ingenuouſly acknowledged of his juvenile Writings, young Preachers may of their youthful Sermons. It was the ſaying of a reverend Prelate of this Church, *Young Divines muſt have young Divinity*: And though young Divines have the luck to be Men-pleaſers, yea and Women-pleaſers too; yet young Divinity will never conduce to the peace and happineſs of Gods Church, no nor to the edification of men in piety and holineſs. It is the obſervation of His Sacred Majeſty in his Letter to the Lords Grace of *Canterbury*, That 'tis the work of young Divines and Miniſters, either out of a ſpirit of contention and contradiction, or in a vain oſtentation of their Learning, to embroil the Church and State. And we have found it true by experience: for as we read of a great King deſtroyed by the counſel of young men, ſo

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we may remember a great and good King alſo deſtroyed by theſe young Divines and their young Divinity.

A third Innovation (as I take it) is the Preaching of Lecturers: but by Lecturers I do not underſtand all that go under that name, but ſuch as are merely of the Peoples ſetting up, againſt the mind and without the ſpecial Licenſe of the Governours of the Church. Theſe Lecturers are a new order of Eccleſiaſticks, that like *Carteſius* Philoſophy are made up of rare Principles, but all Novelties.

Their Ordination (if they have any) is a Novelty; for 'tis either by Presbyters *ſine Epiſcopo*, or by Biſhops *ſine titulo*. If it be by Presbyters without a Biſhop, 'tis a Novelty, as being againſt Tradition Apoſtolical, the Practice and Conſtitution of the ancient Church, and of the univerſal Church for the ſpace of 1500. years after Chriſt. Ordination ever was the Biſhops peculiar; and all Ordinations without the Biſhop were eſteemed uncanonical, and pronounced null and void; *Vide Concil. Conſtantinop.* 1. *can.* 6. If it be by Biſhops without a Title, 'tis a Novelty too, againſt a Canon of our own Church, *can.* 33. and againſt the Canons of the ancient Church, *Nullum abſolutè ordinari debere Presbyterum, &c. Concil. Chalced. can.* 6. No Presbyter is abſolutely to be ordained. And I doubt ſuch a Lecture of the peoples ſetting up will never prove a Title in Law nor in the Churches eſteem; and if it be not, their Ordination is a Novelty and a Nullity alſo.

Their Congregation is a Novelty, as being againſt the Doctrine, Practice and Canons of the ancient Church too, by which no Presbyter is ſuffered to hold Meetings or Conventions by himſelf contrary to the Biſhops mind and order. We find it very early in the Canons of the Apoſtles; *Si quis Presbyter contemnens Epiſcopum ſuum*

ſeorſim collegerit, & altare aliud erexerit, nihil habens quod reprehendat Epiſcopum ſuum in cauſa pietatis & juſtitiæ, deponatur, quaſi principatus amator exiſtens; eſt enim tyrannus, & cæteri clerici, quicunq; tali conſentiunt, deponantur, laici verò ſegregentur. Can. 32. If any Presbyter deſpiſing his Biſhop ſhall hold a Meeting by himſelf, and erect another Altar, having nothing in the mean time to accuſe the Biſhop of in matter of piety and juſtice, let him be depoſed as one that loves Preeminence; for he is a Tyrant, and other Clergy-men that joyn with him are to be depoſed, and the Laicks excommunicate. To this agrees a Canon of the Council of *Carthage*, *Si quis Presbyter ab Epiſcopo ſuo correptus, tumore vel ſuperbia inflatus, putaverit ſeparatim ſacrificia Deo offerenda, vel aliud erigendum altare contra eccleſiaſticam fidem, vel diſciplinam crediderit, non exeat impunitùs:* If any Presbyter being rebuked and cenſured by the Biſhop, ſhall in a ſeparation offer ſacrifice to God, or erect another Altar againſt the Eccleſiaſtical Faith and Diſcipline, let him not go unpuniſh'd. But theſe Lecturers hold Conventions and Meetings in the Church without the Biſhops Licenſe, and againſt the Canons of the Church, and all Eccleſiaſtical Diſcipline; therefore their Congregation is a Novelty.

Their Election is a Novelty, as being by the ſuffrage of the People onely; though ſometimes the Biſhops anciently did conſult the People before their Ordination, *ad teſtimonium*, for their teſtimony; yet never *ad electionem*, for their ſuffrage in the choice of them: much leſs after Ordination did they leave it to the People to make choice of their own Curates, but they themſelves appointed and ſent out fit men to their ſeveral Cures. There are ſeveral Canons wherein the People are barr'd this liberty of Election in the ancient Church: the 13. *can.* of the Council of *Laodicea* may ſerve alone to give us a taſte; *Non eſt populis*

lis concedendum Electionem facere eorum, qui altaris ministerio sunt applicandi. It is not to be left to the people to make choice of those, who are to serve at the altar. But these Lecturers come in all by popular Election, and maintain the peoples election an authentick Call and sufficient without any Mission or Commission from the Bishop; and therefore their Election is a Novelty.

Their Maintenance is a Novelty, as being Elemosinary of the peoples benevolence; they live not upon any Church revenue of tithes, or glebe, or oblations, but upon the peoples contributions. Whereas the maintenance of the Clergy was ever of tithes, or some Church revenue, or before the settlement of tithes by secular powers, certain honourable stipends distributed at the discretion of the Bishop, according to the merits of the person, weekly or monthly out of the Churches treasure, whereupon Presbyters were call'd by St. *Cyprian*, *Sportulantes fratres*, *Epist.* 66. and those stipends *sportulæ*, *Epist.* 34. *Cæterum Presbyterii honorem nos designasse illis jam sciatis, ut et sportulis eisdem cum Presbyteris honorentur.* But you may know we have designed the honour of the Presbyterate for them, that they may be dignified with the same stipends Presbyters are. As amongst the Romanes, the word *sportulæ* was used for a certain allowance of food or mony given by great men to their followers; so in Saint *Cyprian* it signifies the allowance or stipends which the Bishop out of the Church treasure paid to the Priests that depended upon him. For as the Churches treasure was solely at the Bishops disposing; so the Clergy depended upon the Bishop for their maintainance out of that treasure. And therefore tis provided in the 7 *Can.* of the Council of *Gangres*, *Siquis oblationes ecclesiæ accipere, vel dare voluerit præter conscientiam Episcopi, vel ejus cui hujusmodi officia commissa sunt, nec cum ejus voluerit agere*

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re conſilio, Anathema ſit. That if any ſhould preſume to take or give the oblations of the Church without the knowledge or conſent of the Biſhop, he ſhould be *Anathema*; whereby it appears, that the Prieſts and other orders of the Clergy depended upon the Biſhop for their maintenance; But theſe Lecturers depend upon the people for their maintenance. And therefore their maintenance is a novelty.

Their Doctrine is a novelty. As they are the peoples creatures, ſo they are the peoples ſervants, and take great care to pleaſe them, *populo ut placerent quas feciſſent fabulas*; and foraſmuch as people are lovers of novelties, they muſt be ſure to bring new things to their ears daily. It is not enough for them to preach *novè*, after a new manner, but they muſt preach *nova*, and not *bona nova* but *mala nova*; nay *nova mala*, new Gods in Iſrael; *nova dogmata ſunt novi dii* (ſaith *Vincentius*) new opinions are new Gods; And if theſe be not new opinions, new doctrines; That the government of the Church by Biſhops is Antichriſtian; That murdering of Kings is lawful; That Rebellion and Schiſm are no ſins; That Chriſts Goſpel, as *Mahumetaniſm*, is to be propagated by the Sword; That the greateſt diſturbers and violaters of the publick peace, are the onely Saints, and moſt godly Men, Let them that know any thing of antiquity judge; And yet this is the Syſteme of their Divinity.

Laſtly, they themſelves are the greateſt Novelty of all. I find no order of Clergy-men in former times that reſembles them, but the *Mendicant Fryars* in the Romane Church, an order ſet up by St. *Dominick*, and St. *Francis* about the time of *Innocent the third*, and *Innocent the fourth* Biſhops of *Rome*, and with them they hold correſpondency in two things, As the *Mendicant Friars* being exempted from the juriſdiction of Biſhops, brought the

the Biſhops into contempt with the people: ſo theſe Lecturers exempting themſelves from the juriſdiction of Biſhops, do all they can to the diminution of their Order, and honour, that they may become the ſcorn of the vulgar. As the *Mendicant Fryers* having Charters from the Pope to preach in every Pariſh, without the licenſe of the proper Curate; to take confeſsions, to viſit the ſick, and bury the dead; rendred the ſecular Clergy contemptible, and by that means brought all the Griſt to their own Mills: ſo theſe Lecturers by their induſtrious preaching of novelties bring the regular Clergy, who live in ſubordination to the King, and the Biſhops, into contempt with the people. But as *omne ſimile eſt etiam diſſimile*, though theſe *Mendicant Fryers* were in ſome things exorbitant, yet in the main they were true and faithful to the intereſt of the Church: But theſe Lecturers are ever falſe, and perfidious to the Church that gave them Chriſtendom; ever bandying publickly againſt her Doctrine and Diſcipline, or undermining privately her walls, and bulwarks. An army of Turks could not have made a greater devaſtation in the Church, and Nation, than they did of late by their ſeditious Doctrines. They poiſoned all the corporations of England with their principles of Schiſm, and Rebellion. They blew the trumpets to war in the pulpit, before they were ſounded in the field. When they could not ſlay their two enemies, Kingſhip and Epiſcopacy, *gladio oris*, with the Sword of their mouth, they did it *ore gladii*, with the edge of the Sword. They are ever at defiance with their lawfull ſuperiours, but damnable flatterers of the people, and verifie that maxim of *Tertullian*, *nuſquam magis proficitur, quam in caſtris rebellium, ubi eſſe eſt promereri*. There is no ſuch proficiency as in the tents of Schiſmaticks, where the very being is meritorious. If any will but follow them and hear their Lectures,

they

they canonize them for Saints before they are Christians, and make them sure of salvation, before they understand the first principles of the oracles of God; in a word, they are the false Prophets of the Nation, by whom God tries us whether we will love him, or obey him as we ought to do, and whom he forbids us to harken unto; for though they come to us in Sheeps-clothing, yet inwardly they are ravening Wolves. *Gulielmus de Sancto Amore*, a Learned *Theologue*, who lived about the first rising of these *Mendicant Fryars*, writ a Book upon that occasion *de periculis Ecclesiæ*, and in that a Treatise, *de signis pseudoprophetarum*. If any will take the pains to read over that treatise, which he may find transcribed, and translated in the book of Martyrs, he shall find that in most of them, they agree to these Lecturers. O that people would but see their sin and danger in following such false lights! O that these deceivers would consider of the judgments of God threatned against them, for abusing of the people, renting of the Church, and embroyling of the State; And at last become obedient Sons of an Indulgent Mother, the Church, that we might all say and sing, *quam bonum, et quam jucundum.*

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FINIS.